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A PRAYER OF LIFE

By ALICE I'ANSON

To live; to strive; to think; to feel;
To have at heart the common weal;
And everywhere that need may be
Freely to spend our sympathy;
To hide our tears should aught go wrong;
In all these ways, Lord, make us strong.

Perhaps in ringing prose or rhyme
Our thoughts may echo on through time;
But if we cannot sound a lyre,
Grant us some spark of holy fire;
A little plot of ground to till,
A hope of harvest to fulfill;
To live; to strive; to think; to feel;
To tend love's shrine—Lord, give us zeal.

EASTER

By MARY VAUGHAN DUNKLEE

The swift-beating heart of the world
Holds fast a romance—
    Mystical, wonderful.
'Mid the myriad worlds swimming in ether
Is this our little one—
Earth, as we call it.
Here life made its first, slow beginning—
Unfolding from cell into plant,
    Then a life, then a man.
Slow æons passed;
There came a race with consciousness of
    God—
Whose patriarchs "discovered" Him;
And through their groping grew a great Ideal,
    A dream of man's perfection.
Through all their years the Legend grew—
For it they fought and died.
At last the dream came true—
The Perfect Man was come,
But not as king or conqueror.
Going about His Father's business,
He preached the Gospel to the poor,
He healed the sick and blind,
And back to mourning hearts He gave
    What love had lost.
For this His people slew Him;
They were not wholly human—the hearts of
    men—
The beast was in them yet.
And so was slain the Lord of life;
He died, but rose again
    To draw us upward.
This is the story of life's resurrection,
Of man's victory over death—
Of life, and hope, and love.

BODY AND MIND

By CHARLES FILLMORE

Part II

(Notes from a Sunday lesson given in Unity chapel, Kansas City, Mo.)

WE LIVE in an invisible, universal thought substance, on which is recorded every thought and word that we express. These records give forth whatever we have registered on them. Our nerves respond to the impulses of the mind, and the body gets the reaction. If the mental impulse has been constructive in character, the body is built up. If an uncertain or destructive thought has been registered, the body is affected accordingly. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Herbert Spencer said: "There is an infinite and eternal energy from which all things proceed." This universal energy is the "dust of the ground," or the elemental substance from which Jehovah forms man and breathes into him the breath of life, so that the man becomes a living soul. This elemental substance is man's inheritance which he, like the prodigal son, can take unto himself and carry into a far country. The "far country" is a state of consciousness separate from divine intelligence and love, far from the Father's house.

To deal with the occult forces of mind without a sure foundation in spiritual understanding leads to aberration of mind. Our insane asylums are filled with persons who, if they understood the higher law, would become balanced and sane.

In a recent news article by Dr. Frank Crane, attention is called to a book by Clifford Beers, "A Mind That Found Itself." This book is the biography of a man who had been adjudged insane

and confined to an asylum, and who through his own effort had won his way back to sanity. Mr. Beers's book emphasizes the ignorance of those who have charge of the insane and the evils of repression and of confinement.

Insanity is mind expressing in chaotic currents rather than in orderly channels. One who gives rein to his animal tendencies is on the way toward discord in mind and in body. For example, anger, lust, intemperance, or any other violent energy—given free vent—unbalances the mind. At the other pole of thought activity self-pity, mental inertia, day dreaming, belittling oneself, "the ingrowing ego," or the inferiority complex, softens the brain, and the milder forms of insanity ensue.

To put insane persons under undue restraint is an act of barbarous ignorance. These persons need expression under intelligent discipline, but not repression. The great need of our asylums and sanitariums is physicians and attendants who understand true metaphysics instead of mere materia medica and alienism.

Christian healing, like "a thief in the night," is finding its way into all restorative methods; even doctors are teaching metaphysics. In a recent number of the Shrine Magazine is an article, by Dr. Frank Stockbridge, entitled "Nerves and the Tricks They Play." Dr. Stockbridge says:

> No intelligent physician today is satisfied merely to realize the symptoms caused by nerves. The medical man's job has broadened enormously; he has to dig deeper into the causes of illness and to be spiritual counselor to his patient as well as dispenser of prescriptions and pills. For one of the things which modern research has proved is that the cure of every case of nerves is, in the last resort, in the hands of the patient himself.
>
> About all the doctor can do is to help the patient to find out the cause of his or her particular neurosis and teach him how to overcome it. Mere discovery of the cause works as an automatic cure in many cases.

And another thing the doctors have learned is that a long list of "diseases" that used to fool them as well as their patients are not real diseases at all, but spurious imitations manufactured by the nerves, imitations which disappear as soon as their real nature is clearly recognized by the patient.

There is hardly a disease, outside of the list of febrile infections, which cannot be simulated by a disordered nervous system. In fact, almost every disease is so simulated, often so closely that only the physician highly skilled in diagnosis, equipped with modern laboratory devices, and with a broad understanding of the tricks which a disordered nervous system can play, is able to say with certainty that the symptoms do not mean what they seem to indicate. Ulcers and tumors of every sort, heart disease, neuritis, appendicitis, rheumatism, paralysis, even blindness—these are only a few of the diseases which an unbalanced nervous system frequently imitates. The imitation is never quite perfect, however. To the trained physician there is always some clue which gives the trick away.

It makes no practical difference at the time to the sufferer, however, whether his nausea is caused by an ulcer of the stomach or by nerves; he feels just as badly. The person with a nervous breakdown, fatigue, insomnia, or an unsteady heart is just as ill as if there were something organically wrong with his vital organs. And the less definitely localized manifestations of nerves, such as fear, anxiety, worry, hysteria, and the terrible depression which we often call the "blues," are real illnesses. The sufferer from nerves, the medical men have learned, is a sick person, even though there are no drugs in the physician's list, no instruments in the surgeon's kit, which will cure him.

I should have written "cure *her*," for there are more women than men among the victims of nerves, though the male sex is far from being immune. Many a man has "gone to pieces" with a nervous breakdown, or in some other way has found himself incapacitated for work or for the enjoyment of life, when the only thing that was the matter with him was a failure to adjust himself and his life to his social or business environment and demands.

That is what the whole problem of nerves comes to. One of the wisest physicians in the world answered my

question with a single word when I asked him to tell me the underlying cause of the great increase in nervous disorders.

"Civilization," was his reply. He explained that he meant the whole artificial code of life. "If we could go back, which nobody with any sense would want to do, to a primitive state of society, where we would live like the other animals, there would be no such thing as nervous disorders," he said. "In a state of nature, animals and humans use their bodies as they were meant to be used. They 'let off steam,' as it were, whenever the pressure manifests itself; but in a civilized community we lack the physical outlet for energy which the lower animals find in the pursuit of their food and their mates, and we have to keep our emotions—anger, fear, jealousy, joy, greed, hatred, love—more or less camouflaged and bottled up. Unless we find civilized equivalents for these natural manifestations we get into a peck of trouble."

It is trouble from which the victim can extricate himself, however, once he is shown the way. The discovery that a large proportion of the ills which flesh is heir to are self-curable is the most important addition to medical knowledge since Galen and Hippocrates separated the practice of medicine from the practice of priestcraft. The pendulum is swinging back. There is an analogy between the methods of the modern specialist in nervous disorders and the magical intervention of the ancient priesthoods. The approach in both instances is through the mind rather than the body of the patient; but instead of relying upon blind belief and superstition, the modern practitioner appeals to the reason.

"Ignorance and false ideas," was the reply I got from another famous specialist, to my question as to the cause of nervous disorders. "All of us believe things which are not true, in matters of health."

"As, for example?" I suggested.

"Well, I will list for you six common beliefs which are all wrong," was the reply. "Everybody, almost, believes that eight hours' sleep is essential to health and that insomnia is dangerous; that overwork leads to nervous breakdowns and necessitates a long rest; that a carefully planned diet with plenty of roughage is essential to health; that modern life is so strenuous

that our nerves give way under the mere strain of living; that brain work causes brain-fag and exhaustion; that constipation is at the root of most physical ailments and is caused by eating the wrong kinds of food."

I had to admit that I had always shared the general belief in the truth of those allegations.

"Not one of them is true, unless you believe it is true," said the doctor. "It is *believing* that such things will hurt you that makes them hurt you. You are afraid of certain bad effects; and the bad effects arrive as by schedule. Get over your fear, and none of the things you have been afraid of can do you the slightest harm.

"Fear of something, of evil or embarrassing consequences, is at the root of nine tenths of all nervous disorders. The nerves are sound, but they are carrying false messages to the brain, and our conscious minds cannot discriminate between the false and the true. We are afraid of something, but our thinking minds are not aware that we are afraid. The non-thinking mind, that part of the nervous system which controls our unconscious acts, knows perfectly what we are afraid of, and why; but it takes good care to keep it a secret by attributing the subconscious distress to anything but fear—to a fictitious neuritis at a point where there is no nerve trunk to be inflamed, to physical exhaustion, to indigestion or heart disease, to a tumor or some other non-existent organic weakness. And we jump to the conclusion that we have done some of the half dozen dangerous things which I have just listed, or that in some other way we have put undue strain upon our physical bodies, whereas the only part of us which has been under strain is that intangible something which we can only describe, without defining it, as the ego, conscience, psyche, or the soul."

The author of the foregoing article, in the Shrine Magazine, is a doctor. He is an up-to-date doctor, as you can readily see, but he is a doctor nevertheless, and he, as well as the doctor he quotes, makes more admissions that diseases are caused by mental delusions than do most of our metaphysicians. For example:

The list of "six common beliefs which are all wrong" is so radically metaphysical that one can hardly believe that it emanated from a physician. We can imagine a state in which sleep may be unnecessary, but no metaphysician claims to have attained it. We also find persons who overwork and need a rest, because they do not know how to coördinate mind and body in their work. One who chafes under his work, and becomes tired in doing it, needs a change of work, a change of mind, or both.

Every metaphysician with common sense advises that attention be given to diet. A sensual appetite piles up substance in the system that is unnecessary and often injurious. What we eat has a lot to do with our health. "A carefully planned diet" never regenerated a soul, but a well balanced menu often gives the mind a better chance to regulate the functions of the body.

The marvel of the age is the acceptance of these most radical metaphysical truths by medical schools that but a few years ago denounced them as concepts of the crazy.

All of which proves that spiritual understanding is penetrating the minds of men and women in every walk of life. It is the fulfillment of the promise of Jesus that He would come again as the Spirit of Light. "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man."

DO YOU LIKE THEM

For about two years we have published in *Unity* the words and music of Truth songs. Now we would like to know whether our readers use these songs and wish them continued or whether we should devote the space that we have been giving to the songs to another form of Truth message. What do you wish us to do?

THE INTERPRETER

By ERNEST C. WILSON

Why Speak in Symbols?

STUDENTS of Truth sometimes wonder why the Bible is written symbolically. They think that the Bible would be much easier to understand if it stated, "in plain words," the truths of the Spirit. The Bible itself contains the answer to this objection: "The natural man receiveth not the things of the Spirit of God . . . because they are spiritually judged."

The fitness of the method of the Bible to its subject matter is one of the most remarkable things about the Book.

If it were written literally it would perhaps fail in its purpose—which is to awaken man to spiritual awareness. A literal, objective presentation of Truth would simply serve to emphasize a material interpretation of life. The reader of the Bible must turn to his own inner world for an understanding of the text, because it is primarily with that world that the Bible deals. If the reader is not well acquainted with his own inner world, he will, at first, get only a small portion of the Bible's message. To gain a greater understanding of the Book, the reader must cultivate an acquaintance with the realm to which the Book for the most part refers. The Bible is not merely the literature of that inner world; it is a text book as well, one which will help the student to understand that inner world.

The Bible is written in the language of Spirit. It deals not so much with facts as with spiritual ideas, or, rather, it makes use of facts to symbolize such ideas. Spiritual ideas cannot be literally described, any more than the beauty and the mes-

sage of music can be described by an analysis of the vibrations that produce music.

Jesus, wisest of teachers, recognized this fact. He did not attempt to describe the dimensions, appearance, and formal characteristics of heaven, for instance. He said, "The kingdom of heaven is like . . ." and left it to the spiritual perception of His hearers to get from His words what they were prepared to receive. He did this, undoubtedly, not because He wished to deny them His wisdom, but because they could only receive what He had to give as a response to their own inwardly quickened understanding.

RESURRECTION

Not in some future land
    Beyond the skies,
But here and now let's see
    The Christ arise.
From out the rock-bound tomb
    Of human hearts
He may arise, live, move
    And have a part,
Through you and me, and all souls,
    Great and small;
In blessing, healing, teaching,
    One and all,
The path to heaven,
    Harmony within,
And earth an Eden bloom,
    Without its sin.

—*Selected.*

MY HOPE IN THEE

And now, Lord, what wait I for?
My hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.

—*Psalms.*

THE RESURRECTION AND THE LIFE

By ARTHUR SILL

WHEN JESUS was on His way to Bethany to raise Lazarus from the dead, Martha, sister of Lazarus, came out of the city to meet Jesus. In John 11:21-26 we read: "Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

What says, "I am the resurrection, and the life"? Historically speaking, it was Jesus. Metaphysically speaking, it is the Christ in you, today. Historically the words have but little resurrecting power; but when an individual glimpses the possibilities of the resurrection through regeneration they at once assume tremendous metaphysical importance.

Jesus taught in parables, and His whole life is an allegory. Jesus' life experience is typical of what each soul must go through as it unfolds spiritually. We must apply Truth to our minds and our bodies until we are lifted from sense consciousness to spiritual consciousness. No one but ourselves can do this. It is said of Jesus that He "went about doing good." What Jesus did in the world we must do also—go about doing good. When we begin to use understandingly our I AM statements, we are following the Master. All authority is ours in mind and body, in heaven and earth.

If there is an organ in your body that is ex-

pressing error and inharmony, say to that organ, "Be of good cheer. I am your resurrection and your life." The Easter season is an especially good time for doing this because we are then surrounded by things that are springing into newness of life. This makes it easier for us to get into the consciousness of resurrected life. Jesus said that Lazarus had to be awakened. Lazarus —either alive or in the "tomb"—is within every one. When the belief in old-age begins to creep upon us and we seem to lose our youth, we bury Lazarus, he is "dead," according to our limited thoughts; but Jesus said that the sickness of Lazarus was "not unto death, but for the glory of God."

Man passes through three distinctly different phases of being as his soul unfolds. These different degrees of life are referred to in the Scriptures as "days." Each "day" is a state of consciousness and each one is higher than the preceding one. First is the natural or physical life—the animal existence. This is typified in the life of Jesus by His birth in a manger. The soul, however, soon tires of a material existence and seeks something higher.

Jesus' active ministry was preceded by the ministry of John the Baptist, whose mission was to "make straight the way of the Lord." John symbolizes the soul passing through the second or intellectual state of consciousness. In this state the soul gets a glimmer of Truth occasionally and is therefore distinctly above the purely physical plane, but, even so, it is but a voice "crying in the wilderness"; it recognizes the supremacy of the third state of consciousness called "the Lord" and it humbly says, "He must increase, but I must decrease."

On the third and final "day" comes the full realization of spiritual power. Jesus rose from the dead on the third "day." This is where many find themselves today—in the world but not of the

world, forever born anew to a loftier life. In the trinity of the physical, mental, and spiritual we have one grand symphony, if the spiritual is permitted to shine out through and to glorify the physical and the mental.

We do not truly live until we awake on the third "day," and become really conscious of our I AM authority and power. When we have succeeded in disciplining the natural man, that is, when we have overcome the desires of the flesh and put the adversary beneath us, even as Jesus overcame "the world, the flesh, and the devil," then we can sit down with Christ in His throne (assume authority in mind) and say, "I am the resurrection, and the life."

"I am the way, and the truth, and the life." Of course you are. If there is congestion anywhere in your body, and your thoughts do not know which way to go, center your attention at the congested point a moment and say, "I am the way. Follow me." Then lead your pent-up energies to the great central distributing station by centering your attention on the solar plexus, so that your forces will become balanced and equalized. When you thus lead your thought people to the center of your being for healing you are enacting precisely what Jesus meant when He said, "No one cometh unto the Father, but by me."

"I am the light of the world." Your entire consciousness (world) is waiting for you to turn on the light. As Christ, the I AM, you are the light. Begin as Jesus did—to preach the glad tidings to your soul, and your light will "break forth as the morning." Go to each "tomb," to where there seems to be some atrophied faculty or imprisoned energy, and say, "Lazarus, come forth"! or "I am your resurrection, and your life." Form the habit of speaking such statements as these to your inner spirit and you will be doing your part in the regeneration.

This is what we mean by the resurrection. Do

not look for some startling thing to happen that will lift you suddenly into an exalted state. Were that to occur, you could not remain there. What you need is orderly unfoldment, which will be permanent.

You may not see immediate results from the use of your resurrecting words, but the good work will be going on nevertheless. Even after you have experienced a partial awakening, the new life may seem to come so slowly that you may doubt the efficacy of your power. Do not be discouraged. Lazarus was still bound hand and foot, with a bandage over his eyes, when he came from the tomb. Jesus was not discouraged; He said, "Loose him, and let him go."

Man's intuitive faculty (Martha) knows that there will be a resurrection at the "last day," that is, when the soul has passed the second day and awakes in spiritual consciousness. Your spiritual ego (Christ), however, knows that the "last day" depends not on time, and that the development of the natural man may be tremendously accelerated by the intervention of divine power.

A man who sought the ministry of Jesus said, "Only say the word, and my servant shall be healed." To "say the word" is divine intervention, and this you must do for yourself if you would be permanently healed. If you leave your spiritual development to the forces of the natural world, or if you expect that some minister can preach your soul into the kingdom of heaven, you might just as well settle down for a long troubled sleep in sense consciousness.

Speed up the natural processes by using your divine authority. Speak the word! Command your sleeping thoughts to awake! "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Jesus "cried with a loud voice" when He awakened Lazarus. This means that we must speak with authority in order to raise our "dead."

To resurrect our latent forces is of little value if we let them slip back into their former state. Therefore teaching is as important as healing. Our thoughts, energies, and faculties must be taught the truth about omnipresent life until they become thoroughly imbued with the consciousness of a never-ending existence. Lazarus died again because he had not attained this consciousness, because he did not clearly understand how to renew his youth.

By faithfully speaking words of Truth to our inner being until every faculty believes in eternal life and lives accordingly, we shall become fully resurrected. "Whosoever liveth and believeth on me shall never die."

EASTER

By C. C.

Lord, lift up my soul, I pray,
To the glory of this day;
Open Thou mine inner eye
That the Truth I may descry;
Open Thou mine inner ear
To the message, sweet and clear,
Sent to every living thing
In the new life of the spring.
Lord, give me to realize
On this day did Love arise,
Freeing life from earthly thrall,
Watching ever over all.

RESURRECTION

You will find the following Bible references helpful in your study of "Resurrection," the theme of this *Unity*.

Psalms 16:9; 17:15; Hos. 13:14; Matt. 22:31, 32; 24:31; John 5:21-29; 6:39, 40, 44, 54; 11:23-25; I Cor. 6:14; II Cor. 4:14; II Tim. 1:10.

GOD AS INFINITE LIFE

By M. Law

GOD AS INFINITE LIFE. Let us meditate on this for a moment; then ask ourselves just what this expression means to individual man. Does it not signify omnipotent life, harmonious life, eternal life—life without beginning or end? So it seems to me, at any rate. Moreover, it seems that here is a point where many of us fail to separate our real selves from the thought that infinite life means materiality only—because we eat, drink, sleep, walk, work, and play by or through the body as an external instrument, or medium, of earthly activity.

In this connection it might prove advantageous to consider momentarily the fact that a so-called "dead" body is absolutely inert. Life, as the word is understood in common, everyday speech, has left that body. Why? The materialist tells you that the body is dead as a result of disease, of accident, or of old age. But is this the true explanation? I think not.

Although life in its objective manifestation has departed from the body, we must not forget that infinite life, God, the only reality, being omnipresent, is still there just as it is everywhere else. Therefore, in circumstances of this nature, objective life—the life of the senses—no longer functions, simply for the reason that, through human ignorance, man has permitted the real self to lose its hold on external manifestation. In other words, the life of the senses has been severed by the sword which we designate as "death"; and that solely because of lack of proper effort on the part of the individual consciously to retain infinite life as the motivating force or energy within the earthly vehicle that we call the body.

Truth students are more or less familiar with

the teaching of Unity as regards the problem of the retention of life in the body, but there are other persons not so fortunate; and certainly we must admit that Truth students do not make full use of the knowledge that is theirs; otherwise, however bold the assertion may seem, bodily dissolution, with them at least, would become an uncommon event.

Before I proceed with a detailed explanation of the procedure involved in bringing about the indefinite individual preservation of life within the body, let us glance at the question from a materially scientific standpoint.

To those who are familiar with the trend of modern scientific thought there is nothing new or bewildering in the theory that the body need not die. Over and over it has been stated by competent biologists that there is no apparent reason why the body should not function indefinitely. For example, Professor George A. Dorsey, noted anthropologist and author of the book, "Why We Behave Like Human Beings," has said: "Would you live a thousand years? Then learn to live . . . Science cannot prove that man or animal ever died a natural death." The declaration that matter is not real is not a thing to become excited about at this stage of philosophic and scientific progress, for in recent years the nonreality of matter has been proved time and again by scientists.

Even so, we must concede that many persons laugh derisively when the reality of matter and the certainty of death are (to put it mildly) termed doubtful. However, every great and significant truth in the world's history has had to rise to universal acceptance through long years of ignorant antagonism, calumny, and ridicule.

As an illustration of the drift of modern thought on the subject of eternal life, George Bernard Shaw, world famous English controversial writer—one of the keenest intellects of our

time—in his drama, "Back to Methuselah," proceeds vividly and with unfaltering hand to develop his apparent conviction that human beings can and will some day live for centuries—the result of man's future understanding and use of what Shaw calls "creative evolution." Moreover, as this brilliant thinker sees it, those centuries of life in the body would not end at all were it not for "accidents." Shaw, not being a disciple of metaphysical Truth, does not take into consideration the fact that "creative evolution" (his name for infinite life) is as amply able to protect its vehicle against accidents as it is efficacious in the relegation of disease, sin, and poverty to that manmade limbo from which they sprang.

The fact that many great thinkers do not speak of the Supreme Existence as "God" should not lead us to form erroneous conclusions with respect to their actual spiritual beliefs. That such men prefer to refer to the God idea in other terms is certainly a privilege which no one is authorized to condemn. Such a course is frequently essential in order to avoid the misunderstandings that too often arise as a consequence of the narrow interpretation placed by dogmatic theology on the word commonly used by the religious world to designate Omnipotence; exactly as Truth students, in their own work, find it necessary to turn from the old-time concept of God as a jealous and revengeful tribal deity.

Henri Bergson, celebrated French philosopher, employs the term *élan vital* to signify that which, in the English language, Christianity refers to as God, and Bergson's phrase implies precisely the qualities of Omnipotence that underlie the "creative evolution" of Shaw, the "eternal energy" of Herbert Spencer, the Great Spirit of the American Indian, and the words with which I began this article—God as infinite life.

How God is named, or in what language, is not a matter of the slightest importance. It is what

God *is* that vitally concerns us. By knowing God aright—by whatever name—all questions are answered, all problems are solved. A knowledge of God's nature and whereabouts, and the understanding employment of that knowledge, means infinite, eternal life in the body, perfect health, ample supply, and unalloyed harmony. Can man —any man or any woman—ask for more?

Now let us return to an open-minded consideration of the specific procedure—previously mentioned—involved in the permanent retention of Infinite Life in the body.

From the material viewpoint alone, as I have shown, there is good reason to believe that the body need never die, an opinion supported by the weight of modern scientific authority. It is my firm conviction, based on the investigations of the branch of biology that treats of prehistoric life on our planet (a conviction which I shall herein endeavor to vindicate), that the earthly phenomenon that we call death is in reality neither more nor less than a "habit"—just as old age is a habit, and both are the result of one and the same cause regardless of whether or not the vehicle, or body, that dies or grows old is an animal body or a vegetable body.

As a condition precedent to any real appreciation of my argument it is essential that the reader be able to envisage, in some degree at least, the significance of that vast length of time that has elapsed since the initial appearance of life, of the God spark on this planet. The duration of this time is variously estimated by paleontologists, but all are agreed that the interval comprises many millions of years; an interval so vast, indeed, that the human intellect staggers in an attempt to grasp its duration. Years, in this instance, signify little more than miles mean to the astronomer, who has found it convenient to devise a new unit of measurement—the light year—not only to facilitate his own mathematical computa-

tions, but also in order that men unaccustomed to visualizing prodigious numerical quantities may arrive at some faint conception of the tremendous distances that separate us from even the nearest stars.

One of my reasons for dwelling emphatically on this stupendous period of time during which bodily dissolution has been universal throughout nature is the well-known fact that, materially speaking, the longer a habit persists the more fixed and insistent it becomes (due to the action of the subconscious mind); hence the absolute certainty that the individual who would rise above this tyranny of death must assemble his resources for a supreme effort.

By this I mean, first, a determined resolve to conquer, a resolve that admits of no backward glance at things as they seem, a resolve from which have been eliminated all doubts, all fears; second, a resolve supported and illumined by an indefeasible faith, an intense, energetic, resolute faith in the limitless power of infinite life, God, as the only reality; third, understanding, the knowledge by which we contact this limitless power—for without understanding, faith is blind. Understanding faith moves more than mountains. It is, in fact, that subtle medium by the application of which we are able to lift the material curtain and enter the temple of Spirit; knowing, feeling, realizing, not only that we—our real selves—are in the presence of Omnipotence, but that we are one with infinite, everlasting Life. This ideal union of faith and understanding is the result of the study and the practice of Truth—not faith without works, but works performed as a consequence of the attainment of understanding faith.

Let us not forget that the certain evasion of death by even a few persons—one or two, perhaps—will set an example which may help greatly to free humanity from a burden that, for the most

part, it has always accepted as inevitable; just as, until very recent years, mankind as a whole has regarded sin, sickness, and poverty as its preordained lot. If Truth can successfully cope with these latter named problems of everyday earthly existence, conditions that appear real and, often, inexorable to the materialist—if Truth can erase sin, heal disease, banish poverty—why cannot Truth vanquish the greatest of errors, the delusion that we know as "the last enemy"? The answer is that Truth can; better still, that Truth will, when we acquire the requisite spiritual understanding, and act accordingly.

I have stated that my contention that death is a habit is based on the investigations and deductions of the branch of biology that treats of prehistoric life on our planet; hence no appreciative understanding of this statement is possible save as the result of a thoughtful consideration of the early evolutionary stages, as pictured by modern science, through which the life vehicle, the instrument of the God spark, has passed. Furthermore, it is just as essential to our purpose that we carefully examine the tremendously significant rôle taken by the subconscious mind in this marvelous drama of bygone existence.

Biologists believe that life in its beginnings assumed the form of a single protoplasmic cell, a material entity so small as to be invisible to the naked eye. In other words, the God spark first surrounded itself with the very simplest form of vehicle, or body, a vehicle which propagated itself by division, and from these simple cells, variously grouped, all other bodies, whether animal or vegetable, were and are constructed. Your body, and mine, is composed of billions of such cells.

Whether the more advanced primary vehicles evolved by the cell groups were animal or vegetable, we do not know—nor is the question one of present importance. At all events it is certain that as soon as animal structures appeared on

that remote earthly scene, they began immediately to eat one another and the vegetables (when vegetable forms arose, if, indeed, they were not already at hand, as seems most probable), almost exactly as animals eat today. It is as true now as it was then that every form of animal life, man included, supports its body by eating other bodies directly or indirectly—whether animal or vegetable, or both.

In view of this incontrovertible fact, it is apparent that at a very early period in biologic history death by violence became all but universal; and to universal bodily dissolution, persisting over an untold interval of years, I attribute the rise of the death habit.

It follows, then, owing to the exigencies of the situation, that few or no life forms were afforded opportunity to live long, relatively speaking, and so were precluded from learning by experience how to retain and preserve their individual vehicles beyond a certain average period. The usual length of this period depended wholly on various material factors, such as a healthful environment, the number and strength of the special enemies of any particular species, its efficiency in defense when attacked by those enemies, the amount and quality of its natural food supply, and so forth.

In these circumstances it seems obvious that millions of years passed before any considerable number of bodies, animal or vegetable, were permitted to achieve the condition that we term "old age"; a condition, curiously enough, which eventually grew to be—due to the automatic action of the subconscious mind—quite as much a body habit as death itself. In fact, the two are frequently found in conjunction.

Meanwhile that peculiar form of intelligence that we know as the subconscious mind had been called into existence; for that matter, it may have been present from the very beginning. At all events, it is evident that some such directive entity

was an absolute necessity if a material body—the vehicle of the God spark—was to function successfully in an objective world.

The subconscious mind has two distinctive characteristics. First, unlike the conscious mind, or intellect, it never sleeps; it is ever alert within its special domain. Under its supervision the organs of our bodies perform their individual tasks: our hearts beat day and night, we breathe, we digest and assimilate our food. Second, this directive intelligence operates automatically on the basis of prior experience; it does only that which it has learned to do—no more, no less—and it learns solely through impressions that are conveyed to it as a result of the body's earthly experiences and by suggestions or commands (good or bad) received from the conscious mind. It never forgets—it is, indeed, the seat of memory—and, unless corrected in the proper way by the conscious mind, acts endlessly in strict accordance with the knowledge that it has acquired during a past that goes back almost to the appearance of objective life on this planet.

Again, the subconscious mind neither reasons nor argues. It is merely a very willing and obedient servant, highly efficient in its own field, but subject to the limitations imposed by its often erroneous interpretation of the exact significance of a great variety of long continued routine events that are the effect of causes concerning which it is wholly ignorant—events that it contacts by means of one or more of the five senses. If we know how to reach the subconsciousness, and if our efforts to reach it are imbued with sufficient faith and tenacity of purpose, that complaisant intelligence will, whether sooner or later, inevitably obey us. As an illustration, let us assume that after a long siege of laborious manual practice and close mental application we have become good piano players, able to play well even when our conscious attention is directed elsewhere. In other

words, what formerly seemed difficult has now become easy. Doubtless we believed, while engaged in the arduous drudgery of practice, that we were training our fingers (as fingers) to perform in a certain manner, but in reality we were employed in the much more important business of educating the subconscious mind, through a process of monotonous repetition, to force on those fingers a faculty of skilled manipulation which before they did not possess.

Perhaps you will disagree with this statement; perhaps you will insist that the fingers learn to play the piano. If so, what shall we say with respect to so-called "dead" fingers? Materially, of course, they are the same fingers. But have they any musical ability? Obviously not; the intelligence that motivated them has fled. On second thought, then, is it the fingers themselves that are endowed, even after long practice, with the knowledge and ability to execute an intricate piano score? Rather, is it not a competent intelligence behind those fingers to which we must give credit for their skill and agility? Conceding the possibility of such a guiding intelligence, you may yet suggest that in reality it is the intellect, the conscious mind, which is responsible. Therefore I inquire how the conscious mind is able to direct and govern the fingers when, as is frequently the case, it is otherwise occupied.

In fact it is solely by impressing the subconscious mind by a process of repetition (the routine of which I spoke a moment ago) that we become, or can become, expert at anything—work or play. In order to do a thing well it is requisite that the subconscious mind be induced to supply the mental or manual skill essential to the quality of expertness, thus leaving the intellect free to observe and to take advantage of those material factors which, in the objective world, are constantly encountered in connection with every feat that we undertake. To the discerning, this knowledge may open up

vastly important vistas, for our habits, good or bad, rise and thrive in the precise measure that we impress them on the subconscious mind by prolonged and insistent reiteration.

In view of the foregoing we should be able to visualize the causes that were responsible for the origin and the continuance of the death habit.

We have seen, for example, that the subconscious mind neither reasons nor argues; that it acts on the basis of information received and wholly irrespective of the truth or falsity of such information. In brief, that it functions automatically, just as an electrically controlled bell, properly connected, will surely ring if one but pushes its individual button. Hence, when death by violence became universal over an incalculable number of years, the subconscious mind accepted what was in truth a temporary condition (the result of earthly factors which eventually yielded to the force of other circumstances) as an immutable law of material existence. Death, it seemed, was unavoidable in a world of matter and material surroundings.

All life forms, depending on the particular family, or species, to which they belonged, were able to retain their vehicles for a certain average period only. In this connection do not overlook the fact that a similar state of affairs—due to that false lesson learned by the subconscious mind in the far off past—still obtains. The dog family, for instance, has a fixed average life term, the elephant family a quite different term, reptiles another, insects yet another. Of course, I refer not to individuals but to groups. Some men live for a hundred years; other men live for fifty years. Nevertheless the tables of the life insurance actuary give us accurate and reliable data as to the average life expectancy of the human family as a whole; and were it not for this fact, life insurance as a profitable business would be impossible.

The subconscious mind, then, at an early stage

in the evolution of the life forms became firmly convinced of the inevitability of the eventual dissolution of its material home; and later, after conditions had changed and death by violence was being evaded more and more (in consequence of the enormously increased number of life forms), the "habit" of disintegration appeared. The subconscious mind had learned to uphold its vehicle for an average period, and when that period was being passed it acted strictly in consonance with its limitations. The hour had arrived when, in accordance with previous experience, its vehicle should die.

In these circumstances the subconscious intelligence withdrew its support, that efficient direction of the organs in the absence of whose normal and healthy action the body cannot long survive. Here we have the explanation of the rise of old age as a habit. The body, thus deprived of the good offices of its governor, crumbled little by little, in the end to surrender completely to a condition for which it was in no way responsible. In other words, the body—vehicle of the God spark—gradually deteriorated (grew old, as we say) and at last died.

This is the story, and future chapters will have to be added by those who, as individuals, dare to attempt the task of conquering the habits of senility and dissolution, which were forced on mankind through an erroneous interpretation of events that occurred when the earth was young.

We will conquer only as we reëducate the subconscious mind to accept youth and eternal life as body habits instead of accepting death and old age.

Forward is the word! The world is moving fast.

As Jesus was the Christ, and Christ is Spirit, how truly then the Christian religion is a spiritual religion.—*C. A. Scheinert.*

THE RESURRECTING POWER

By FRANCES W. FOULKS

THE POWER omnipresent is ever seeking to come forth into a glorious expression of the life and beauty which it is in reality; is ever seeking to "make all things new" according to the perfect pattern which the God mind holds. The one Power manifests in the blade of grass, in the beauty and fragrance of the rose, in the golden sunset, in the mighty oak, and in the sheep on a thousand hills.

This Power is in me and will, when I let it, raise me from any low condition of mind, body, or affairs, from sense consciousness, to a new and glorious livingness. It is a resurrecting Power, and whenever I become conscious that it dwells in me and whenever I lose myself in it, it cleanses my heart of all hate, intolerance, fear, ignorance, and injustice—cleanses it so thoroughly that none of these can be expressed toward me or by me. It raises up in me a love and a joy, a peace and a wisdom, that fill me and thrill me and radiate from me into all my world as a benediction to others and that as a mighty magnet draw to me my share of the Father's good.

This Power in me, resurrecting, purifying, renewing, restoring, is the radiant Christ at the center of my being, the perfect pattern of that which I am in God mind, that which I am to be when I awake in His likeness. As I feel the surge of this transmuting Power within me and surrender to it, it possesses my body, dispels all darkness, heals all disease in every gland and organ, every bone, muscle, and nerve; it restores every part to the harmony and the order of Divine Mind's original pattern. This pattern, the glorious image and likeness of my Creator, when recognized and given its perfect way in me, per-

meates all the avenues of my life as a new livingness, so that I do all as unto Him, yet to a successful accomplishment of my desires.

There is an intelligence within the pattern that knows that the universal substance is omnipresent, unqualified, and unlimited. As I let the power of this intelligence flood my consciousness, all thoughts of lack and poverty are erased, and in me is resurrected the remembrance of my birthright to all that the Father has, the knowledge that I am the son of a King who is the Creator of the universe. With this transformed consciousness I can claim my inheritance of good, I can appropriate God substance and use its inexhaustible riches, as I will. Thus this Power, which is the Christ of God, resurrected in my soul, is to me all things whatsoever I need.

My Father-Mother God, Creator of my Being, I give thanks to Thee that the same power "that raised Jesus our Lord from the dead" is working mightily in me, raising me from sense consciousness. I thank Thee that the angel of Thy presence is continually touching my understanding until I shall know, and know that I know, that the "Christ liveth in me," and that because He lives in me, I live also. I lift up my heart in praise and thanksgiving for Thy giving of the perfect One and for the revelation through Him of the promise: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." I do believe, my Father, and because I believe I am alive through and through. The dream of death that long held me is dispelled from my consciousness now and forevermore, even to the consummation for me of the everlasting life that He now expresses in the realm of His ascension.

The spirit of success is working with me, and I am in all ways prospered.—*Silent Unity Affirmation.*

LESSONS IN TRUTH

By H. EMILIE CADY

DENIALS

Third Lesson

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—*Matt. 16:24.*

ALL SYSTEMS for spiritualizing the mind include much denial. Every religion in all the ages had some sort of denial as one of its foundations. We all know how the Puritans believed that the more rigidly they denied themselves comfort the better they pleased God. So far has this idea taken possession of the human mind during some ages that devout souls have even tortured their bodies in various ways, believing that they were thus making themselves more spiritual, or at least were in some way placating an angry God. Even today most people interpret the above sayings of Jesus as meaning: If any man wants to please God he must give up about all the enjoyment and comfort he has, all things he likes and wants, and must take up the heavy cross of constantly doing the things which are repugnant to him in his daily life. This is why many young people say, "When I am old I will be a Christian, but not now, for I want to enjoy life a while first."

There could, I am sure, be nothing farther from the meaning of the Nazarene than the foregoing interpretation. In our ignorance of the nature of God, our Father, and of our relation to Him, we have believed that all our enjoyment came from external sources, usually from gaining possession of something we did not have. The poor see enjoyment only in possessing abundance of money. The rich, who are satiated with life's

so-called pleasures until their lives have become like a person with an overloaded stomach, compelled to sit constantly at a well-spread table, are often the most bitter in the complaint that life holds no happiness for them. The sick one believes that, were he well, he would be perfectly happy. The healthy but hard-working person feels the need of some days of rest and recreation, that the monotony of his life may be broken.

So ever the mind has been turned to some external change of condition or circumstance in pursuit of satisfaction and enjoyment. In after years, when men have tried all, getting first this thing and then that, which they thought would yield them happiness, and have been grievously disappointed, in a kind of desperation they turn to God and try to find some sort of comfort in believing that sometime, somewhere, they will get what they want and be happy. Thenceforth their lives are patient and submissive, but they are destitute of any real joy.

This same Nazarene, to whom we always return because to us He is the best known teacher and demonstrator of Truth, spent nearly three years teaching the people—the common everyday people like you and me, who wanted, just as we do, food and rent and clothing, money, friends, and love—to love their enemies and to do good to those who persecuted them; to resist not evil in any way, but to give double to any one who tried to get away what belonged to them; to cease from all anxiety regarding the things they needed, because "your heavenly Father knoweth that ye have need of all these things." And then in talking one day He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." And another day He said, "Whatsoever ye shall ask of the Father in my name, he will give it you." "Ask and ye shall receive, that your joy may be full." "I do not say that I will entreat the Father for you, for the

Father himself loves you." We have further learned that God is the total of all the good in the universe and that there is in the mind which is God a perpetual desire to pour more of Himself —the substance of all good things—through us into visibility, or into our lives.

Surely all these things do not look as though, when Jesus said that the way to be like Him and to possess a like power, was to deny oneself, He meant that we are to go without the enjoyable comforts of life or in any way deprive or torture ourselves.

In these lessons we have seen that besides the real innermost Self of each of us—the Self spelled with a capital *S*, because it is an expression or pressing out of God into visibility, and is always one with the Father—there is a mortal self, a carnal mind, which reports lies from the external world and is not to be relied upon at all; this is the self of which Jesus spoke when He said, "Deny yourself." This intellect man, carnal mind, mortal mind, or whatever you choose to call him, is envious and jealous and fretful and sick because he is selfish. The mortal self is always seeking its own gratification at the expense, if need be, of some one else.

The Self of you is never sick, never afraid, never selfish. It is the part of every man which "seeketh not his own, is not puffed up, thinketh no evil." It is always seeking to give to others, while the self is always seeking its own. Heretofore we have lived in the self region. We have believed all that this false mind has told us, and the consequence is that we have been overwhelmed with all kinds of privation and suffering.

Some people who, during the last few years, have been making a special study of the mind, find it a fact that certain wrong or false beliefs held by us are really the cause of all sorts of trouble—physical, moral, and financial. They have learned that wrong (or, as they call them, *error*) beliefs

arise only in the carnal or mortal mind; they have learned and actually proved that we can, by a persistent effort of the will, change our beliefs, and by this means alone entirely change our troublesome circumstances and bodily conditions.

One of the methods which they have found will work every time in getting rid of troublesome conditions (which are all the result of believing the lies told us by the carnal mind, the senses) is to deny them *in toto:* First, to deny that any such things have, or could have, power to make us unhappy; second, to deny that these things do in reality exist at all.

The word "deny" has two definitions, according to Webster. To deny, in one sense, is to withhold from, as to deny bread to the hungry. To deny, in another sense (and we believe it was in this latter way that Jesus used it), is to declare to be not true, to repudiate as utterly false. To deny oneself, then, is not to withhold comfort or happiness from the external man, much less to inflict torture upon him, but it is to deny the claims of this false self called "mortal mind," to declare these claims to be untrue.

If you have done any piece of work incorrectly, the very first step toward getting it right is to undo the wrong, to erase from the slate so far as possible the wrong figures you have made, and begin again from the foundation. We have believed wrong about God and about ourselves. We have believed that God was angry with us and that we were, at the best, great sinners who ought to be (and most of us are) afraid of Him. We have believed that sickness and poverty and trouble were evil things put here by this same God to torture us in some way into serving Him and loving Him. We have believed that we have pleased God best when we become so absolutely paralyzed by our troubles as to be patiently submissive to them all, not even trying to rise out of them or to overcome them. All false, entirely

false! And the first step toward freeing ourselves from our troubles is to get rid of our erroneous beliefs about God and about ourselves.

"But," objects one, "if a thing is not true and I have believed a lie about it, I do not see just how my believing wrong about it could affect my bodily health or my circumstances."

A child can be so afraid of an imaginary bugaboo under the bed as to have convulsions or become insane. Should you, today, receive a telegraphic message that your husband, wife, or child, who is absent from you, had been suddenly killed, your suffering, mental and physical, and perhaps extending even to your external and financial affairs, would be just as great as though the report really were true; and yet it might be entirely false. Exactly so have these messages of bugaboos behind the doors, bugaboos of divine wrath and of our own weakness, come to us through the senses until we are paralyzed by our fears of them.

Now let us arouse ourselves. Denial is the first practical step toward wiping out of our minds the mistaken beliefs of a lifetime—the beliefs which have made such sad havoc in our lives. By denial we mean declaring not to be true a thing which seems true. Appearances are directly opposed to the teachings of Truth or science. Jesus said, "Judge not according to the appearance, but judge righteous [right] judgment."

Suppose you had always been taught that the sun really moved or revolved around the earth, and some one should now try to persuade you that the opposite is the truth. You would see at once that such might be the case, and yet as often as you saw the sun rise, the old impression, made on your mind by the wrong belief of years, would come up and seem almost too real to be disputed. The only way by which you could cleanse your mind of the impression and make the untrue seem unreal, would be by repeatedly denying the old

belief, saying over and over to yourself as often as the subject came up in your mind: "This is not true. The sun does not move; it stands still, and the earth moves." Eventually the sun would not even seem to move.

The appearances are that our bodies and our circumstances control our thoughts, but science says directly the opposite.

If you repeatedly deny a false or unhappy condition, it not only loses its power to make you unhappy, but eventually the condition itself is destroyed by your denial.

What every one desires is to have only the good manifested in his life and surroundings—to have his life full of love; to have perfect health; to know all things; to have great power and much joy; and this is just exactly what God wants us to have. All love is God in manifestation, as we have learned in a previous lesson. All wisdom is God. All life and health are God. All joy (because all good) and all power are God. All good of whatever kind is God come forth into visibility through people or some other visible form. When we crave more of any good thing, we are in reality craving more of God to come forth into our lives so that we can realize it by the senses. Having more of God does not take out of our lives the good things—it only puts more of them in. In the mind, which is God, there is always the desire to give more, for the divine impulse is forever to get more of itself into visibility.

Intellectually we may see the fact of our own God-being which never changes. What we need is to realize our oneness with the Father at all times. In order to realize it we deny the appearances in ourselves and others which seem contrary to this—deny them as realities; we declare that they are not true.

There are four or five great error thoughts which nearly every one holds, and which the people who have grown out of sickness and trouble

by these means have found it good for all people to deny, in order to cleanse the mind of the direful effects of believing them. They are something like this:

First: There is no evil.

There is but one Power in the universe, and that is God—Good. God is all good, and God is omnipresent. Apparent evils are not entities or things of themselves. They are simply an absence of the good, just as darkness is an absence of light. But God, or Good, is omnipresent, so the apparent absence of good (evil) is unreal. It is only an appearance of evil, just as the moving sun was an appearance. You need not wait to discuss this matter of evil or to understand fully all about why you deny it, but begin to practice the denials in an unprejudiced way, and see how marvelously it will, after a little, deliver you from some of the so-called evils of your daily life.

Second: There is no absence of life, substance, or intelligence anywhere.

We have seen that the real is the spiritual. "The things which are seen are temporal; but the things which are not seen are eternal." By using this denial you will soon break your bondage to matter and to material conditions. You will know that you are free.

Third: Pain, sickness, poverty, old age, death, cannot master me, for they are not real.

Fourth: There is nothing in all the universe for me to fear, for greater is He that is within me than he that is in the world.

God says, "I will contend with him that contendeth with thee." He says it to every living child of His, and every person is His child.

Repeat these four denials silently several times a day, not with a strained anxiety to get something out of them, but trying calmly to realize the meaning of the words spoken:

There is no evil (or devil).

There is no reality nor life nor intelligence apart from Spirit.

Pain, sickness, poverty, old age, and death are not real, and they have no power over me.

There is nothing in all the universe for me to fear.

Almost hourly little vexations and fears come up in your life. Meet each one with a denial. Calmly and coolly say within yourself, "That's nothing at all. It cannot harm or disturb me or make me unhappy." Do not fight it vigorously, but let your denial be the denial of superiority to it, as you would deny the power of ants on their little hill to disturb you. If you are angry, stand still, and silently deny it. Say you are not angry; you are love made manifest, and cannot be angry; it is not true; and the anger will suddenly leave you entirely.

If some one shows you ill will, silently deny his power to hurt you or to make you unhappy. Should you find yourself feeling jealous or envious toward any one, instantly turn the heel of negation on the hydra-headed monster. Declare that you are not jealous; that you are an expression of perfect love (an expression which is God pressed out into visibility) and cannot feel jealousy. There is really nothing and no one to be jealous of, for all people are one and the same Spirit. "And there are diversities of operations [or manifestations], but it is the *same God* which worketh in all," says St. Paul. How can you be jealous of another part of yourself which seems to you "more comely"?

Shall the foot be jealous of the hand, or the ear of the eye? Are not the seemingly feeble members of the body just as important to the perfection of the whole as the others? Do you seem to be less, or to have less than some others? Remember that all envy and all jealousy are in the false or mortal mind and that in reality you,

however insignificant, are an absolute necessity to God in order to make the perfect whole.

If you find yourself dreading to meet any one, or afraid to step out and do what you want or ought to do, immediately begin to say, "It is not true; I am not afraid; I am perfect Love, and can know no fear. No one, nothing in all the universe, can hurt me." You will find after a little that all the fear has disappeared, all trepidation has gone.

Denial brings freedom from bondage, and happiness comes when we can effectually deny the power of things to touch or to trouble us.

Have you been living in negations for years, denying your ability to succeed, denying your health, denying your Godhood, denying your power to accomplish anything, by feeling yourself a child of the devil or of weakness? If so, this constant negation has paralyzed you and destroyed your power.

When, in the next lesson, you learn something about affirmations—the opposite of negations—you will know how to lift yourself out of the realm of failure into that of success.

All your happiness, all your health and power come from God. They flow in an unbroken stream from the fountainhead into the very center of your being and radiate from center to circumference, or to the senses. When you acknowledge this constantly and deny that outside things can hinder your happiness or health or power, it helps the sense nature to realize health and power and happiness.

No person or thing in the universe, no chain of circumstances, can by any possibility interpose itself between you and all joy—all good. You may falsely think that something stands between you and your heart's desire, and so live with that desire unfulfilled; but it is not true. This "think" is the bugaboo under the bed that has no reality. Deny it, deny it, and you will find yourself free,

and you will realize that this seeming was all false. Good will then begin to flow in to you, and you will see clearly that nothing can stand between you and your own.

Denials should be spoken silently and audibly, but not in a manner to call forth antagonism and discussion.

To some, all this sort of mechanical working will seem a strange way of entering into a more spiritual life. There are those who easily and naturally glide out of the old material life into a deeper spiritual one without any external helps; but there are thousands of others who are seeking primarily the loaves and fishes of bodily health and financial success, but who really are seeking a higher life, who must needs take the very first steps. For such, the practicing of these mechanical rules in a wholehearted way, without prejudice, is doing the very best thing possible toward purity of heart and life, toward growth in divine knowledge and fullness of joy in all things undertaken.

(The fourth lesson will appear in April *Unity*.)

IF I BE LIFTED UP

You have been told that you cannot lift yourself by your boot straps; but you can. You can lift yourself to a high plane of consciousness without the help of any agency outside yourself. By centering your attention on God, by lifting your thoughts to Him, you can lift your mind, your body, and your affairs to a high state of peace, health, and prosperity.

You will find the healing and prosperity thoughts (pages 66 and 67) very useful for prayer and meditation. Your using these thoughts will hasten in you the realization: "And I, if I be lifted up from the earth, will draw all men unto myself."

+ THE HOME +

ATTAINING THE LIFE HARMONIOUS

By ALICE L. RUTH

INTO THE sympathetic ears of Mrs. Seers, Mrs. Moody poured her tale of domestic woe. "My ideal," she said, "is a life of harmony. I start the day resolved to live the sweet, beautiful life of harmony. I dress in harmonizing colors. I place a bouquet of roses on the breakfast table. I dress my little daughter in colors that blend with those I wear. Son, who is an eight-year-old, wears a soft gray suit, with a tie that matches the roses on the table. I kiss the children as they come in for breakfast, so that they may feel the spirit of love and peace.

"Breakfast is a trifle late, but the sun shines aslant the table, and the glass and the silver glisten in its rays. I am thrilled with the beauty and harmony of the occasion, but as my husband comes in he wears a frown; he sees nothing of the beauty; he is thinking only that breakfast is ten minutes late. That little ten minutes is like a veil before his eyes; it hides all the charm of his lovely children. The table, enticing with fresh fruit and flowers and appetizing food, is all wasted on him. How fit it would be if he should sit down and gratefully return thanks! Instead he takes a banana from the buffet and says, 'This will do me until noon; I haven't time to eat more.'

"Away flies the harmony that I have arranged so carefully. I want him to do an errand, and I mention it. He calls back from the hall, 'Don't detain me now.' I rush after him; when I reach the hall he stands in the open door. Before I can

complete a sentence he has closed the door and has fled.

"No breakfast for me; my appetite is gone; the children eat soberly; sensing the discord, they begin to argue and dispute. To restore the lost harmony I take them for a ride, but for me the day is spoiled. It becomes a round of trials and mishaps. I start the day right; it is my earnest desire to live in harmony with my surroundings throughout the day. But my husband is indifferent to all my efforts; he does not appreciate his well-kept home, his neatly dressed, carefully trained children." Thus Mrs. Moody narrated her troubles to Mrs. Seers, her Truth teacher.

"Every failure has its lesson; do you wish to learn yours?" Mrs. Seers quietly questioned.

"I truly do," asserted Mrs. Moody. "I feel that no sacrifice on my part would be too great if it would establish kindly consideration and real harmony in our home."

"I am sure that you are willing to make an earnest effort to gain that end," Mrs. Seers replied. "Every right-minded wife wants her family to love the home that she makes, and to regard it as a haven of peace and rest, where strength is renewed for contact with the world. In the home, especially, we should take time to commune with the Father, so that all our words and deeds may express divine harmony.

"Now, you began the day with a desire to express this harmony, and you succeeded admirably until a seeming obstacle appeared. Then you seemed to lose sight of harmony, and you allowed resentment and self-pity to take possession of you. An abiding spirit of harmony is like a river that flows peacefully over or around all obstacles, and that keeps on flowing."

"Do you mean that I should have maintained my poise and let my husband go without a protest?" questioned Mrs. Moody.

"If you have done your part according to

Truth, that is all that is required of you, and you are not accountable for another's act," Mrs. Seers explained. "But it is well also to put yourself in the other person's place and to look at things from his viewpoint. This may be a difficult thing to do, especially when you have not had his experience. It is easy for you to say, and to make yourself believe, that 'a few minutes can't make much difference.' But you cannot make that belief prevail in the business world, and your husband could not offer it as an excuse for failure on his part to be on time. Had you been in Mr. Moody's place would you have met the situation any better? He went without a tempting breakfast rather than be late. He made no complaint, and he took the quickest and easiest way to avoid further detention.

"If you had listened quietly within, the Spirit of love would have said to you, 'Keep your poise, and send him love so that he may not feel hurt as well as hungry.'

"Mrs. Moody, I am sure that you know that I'm only trying to show you how to attain the harmony that you desire. There can be no harmony without love and to serve gladly under all circumstances is to manifest love. If you really desire to serve breakfast on time for your husband's sake, you will do so even if you have to sacrifice some of the outer, material symbols of harmony. Get harmony within your heart first, and harmony will then manifest in divine order."

"I am going to put your advice into practice tomorrow morning," said Mrs. Moody. "I shall make it a point to rise earlier, for I cannot forego any item of my standard of harmonious living. It is hard to awaken the children so early, but if doing that will help to make a harmonious household, it shall be done."

"Perhaps," said Mrs. Seers, "I have not made my meaning entirely clear. The spirit of grim determination that you manifest is not always

born of love. Here is the point: since you cannot change your husband's office hours, accept that fact lovingly and unresistingly, and regulate your meals accordingly. May I suggest that you spend a few moments at night putting things in order. If you should awaken ten minutes late, isn't it better to yield a point and to make a hasty toilet? Are not a negligee and boudoir slippers preferable to a late breakfast? After all, harmony of color is but one phase of harmony. A friend of mine recently insisted that harmony of sound was the only real harmony. She loves music, and discordant sounds seem to drive her into frenzy. If children scream or cry, or if mothers shrilly call them, she loses all patience, and while claiming to love harmony she becomes the embodiment of discord.

"God, Divine Mind, is not thrown out of harmony when His children manifest discord. In a world of inharmony Jesus Christ lived in constant communion with the Father. We are admonished to have the same mind in us that was in Christ Jesus. This 'same mind' is the peace, the poise, and the unwavering harmony that make us ready to help rather than to criticize or resent. Fortify yourself by meditating often on the words, *I am centered and poised in the Christ Mind.* Think of yourself as being in harmony with this Mind, which is life, love, wisdom, and power.

"If you continue faithful in your meditations, you will soon radiate such love and peace that every one around you will feel love's silent influence, and inharmony will fade out of your life."

Mrs. Moody spoke with great earnestness: "I feel the truth of your words, Mrs. Seers. I shall rely on the Father within me for the consciousness and expression of heavenly harmony. I see now that my desire for harmony is a soul-craving for the beauty of perfection."

"God bless your home," said Mrs. Seers; "may its walls radiate the harmony of your love."

FROM WITHIN OUTWARD

By MARGUERITE E. WRIGHT

THE DIVINE TEACHER commanded, "Ye therefore shall be perfect, as your heavenly Father is perfect." Psychology teaches that like produces like, that a child tends to become like that which is constantly held before his mental vision. If you would have your child obedient, sweet-tempered, gracious, and virtuous, you must cultivate in him his natural desire for the good, making it as strong a desire for right as his desire for play.

Jesus acknowledged the superior grace of natural childhood when He said, "Suffer the little children to come unto me; and forbid them not: for to such belongeth the kingdom of God." And again: "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven." He held up a little child as the example that we should follow. He understood the child's innate simplicity and trust, its obedience to authority, its likeness to divine grace, and especially its meek and lowly heart.

The child first comes into contact with the race heritage through the family—father, mother, brothers, sisters. To the preschool child, the family is the world. The preschool years are usually the most formative period in human life. Some one has said, "Give me a child for the first six years of his life and I care not what you do with him afterward." The family, then, is the greatest agent for instilling the principles of culture. For six years the family has the power virtually to make or to mar the child's future life.

To know how to develop the character that you wish to see in your children is essential. To make them virtuous and wise is your task.

Virtue and wisdom are indwelling, but they

are caused to radiate from the soul of a child by his beholding their counterparts in his environment. In this fact lies the key to the situation. To be successful in your attempt to make your child virtuous and wise, you must place him in a position continually to behold and intimately to know the nature of virtue and wisdom. The best way to place him in that position is to express virtue and wisdom yourself.

If you are polite and good-tempered abroad, but boorish and disagreeable at home, do not deceive yourself with the thought that your child is "too young to understand." Make up your mind that the only way to cultivate goodness in your child is to show him goodness.

Treat every one courteously and pleasantly. At first it requires only a little more effort to speak kindly than crossly, to smile than to frown. Your attitude of tolerance and courtesy will be reflected as tolerance and courtesy in your children. And do not forget that you must include your children in your politeness. Treat every one as you would like to be treated. A more successful, workable rule has never been formulated.

But in treating others, including your children, kindly, justly, and considerately, you go only part of the way. You must see perfection in your child. No matter what faults he seems to have, you must see him always as God wants him to be. Instinctively he is kind and true, loving and intelligent. If you want him to manifest these virtues, practice them yourself. Remember that your child has them; tell him that he has them and praise him for them. Correct his faults by talking with him, not at him. Never, never punish him when you are angry. Never let him see you in a passion. By patiently indicating to him what you expect him to be you will help him to vision his highest self. By helping him to see his real self, you will help him to live up to his divine

image—the greatest and highest attainment in life.

If your child seems to have bad habits, if he lies or sneaks or plays hooky, point out to him why these things are wrong. Connect in his mind the act and the resultant punishment. Lying makes people distrust the liar; distrust brings unwillingness to commit valuable affairs to the distrusted; and this unwillingness on the part of the world manifests as lack of opportunity for the unfortunate liar. No man wants to hire a boy or girl, man or woman, who cannot be trusted. Immorality and evil thinking waste the life forces—the very forces that are so greatly needed to win the severe battles of life. A sneak is generally a coward. But there is really nothing of which to be afraid when one is right with God. Explain these things patiently to your children, in manner suited to their age and intelligence. By explaining, admonishing, and praising—especially by praising—is the great task of child-training well done.

LULLABY

By Louise Comes Reeve

Go to sleep, my little one,
  Go to sleep, my dear,
For God is always with you
  And you have naught to fear.
The stars above will love you,
  The wind is your best friend,
So go to sleep, my darling,
  All-good is without end.

Better and greater than talent, is worth,
  And where is the glory of brush or of pen
  Like the glory of mothers and molders of men—
The home-keeping women of earth?

—*Ella Wheeler Wilcox.*

THE GREATER LOVE

Words by GABLE — Music by FRANGKISER

1. O bless - ed day! O glo-rious morn! On which our Lord and
2. A love that has its birth in Christ, In Christ new ris - en
3. A love that cheers the wea-ry soul, Dis-pel-ling all our

Sav - ior rose, While deep within our hearts is born A great-er
from the dead, And which for a - ges has suf-ficed To up-ward
grief and gloom, While from our hearts let e - vil roll As did the

CHORUS

love that swells and grows;
lift each droop-ing head. Then let the earth with an-thems
stone from Je-sus' tomb.

ring; And let each wea-ry heart be gay, And all man-

kind the ti-dings sing That Christ our Sav-ior rose to - day.

SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the truth itself will convince you.

LESSON 9, MARCH 3, 1929.

Unity Subject—*The Church of Christ.*

International Subject—*The Christian Church.* —Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16.

The following texts may be studied in connection with this lesson: Matt. 16:13-20; Rom. 12:4-8; Eph. 1:15-21; 2:13-22; 5:22-27; I Tim. 3:15.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

22. And he put all things in subjection under his

feet, and gave him to be head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all.

4. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is over all, and through all, and in all.

11. And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ:

13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ:

14. That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15. But speaking truth in love, may grow up in all things into him, who is the head, *even* Christ;

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

GOLDEN TEXT—*So we, who are many, are one body in Christ.*—Rom. 12:5.

SILENT PRAYER—*Steadfastly facing Christ, I grow rapidly into His likeness.*

The church of Christ is not a temporal church; it is first of all an aggregation of ideas in mind, based on spiritual principles.

The body of Christ is identical with the church of Christ. Christ is the head, or ruling idea, in the new state of consciousness that is formed in each person who comes into an understanding and practicable realization of Truth. This church, or

spiritual consciousness, in the individual is based on faith, on the inner spiritual sight which discerns the truth of man's innate divine sonship. (Simon Peter, who represents this faith, we designated as the rock upon which the Christ should build His church.)

The first verses of our printed lesson deal with the growth of the kingdom. The growth of the kingdom and the growth of the church are identical; both begin as seeds of Truth sown in the mind of man. There they unfold, until the individual enters fully into the Christ consciousness, or Christ standard, of being and of living.

In the outer, the church consists of all persons in whom the Christ, or spiritual, consciousness has been developed, just as the kingdom of God is established in the earth by individuals' receiving the truths of the kingdom and putting them into practice in their thoughts, words, and deeds—in their minds, bodies, and affairs.

When Jesus talked about "the kingdom," the Jews of His day thought that He meant a temporal government that He was to establish then, while many Christians of today think that He referred to a place in the skies where they can go after death. But Jesus had spiritual vision and saw that the kingdom of God exists in men; and that it has to be worked into their conscious minds and into their bodies and affairs, so that it may be set up in the earth. He said: "The kingdom of God is within you."

Do not look without to find the kingdom of God or the church of God. You will be disappointed if you do so. You cannot know, feel, or see anything in the outer that you have not first formed in your consciousness. But when the seed ideas of the true character of God, of man, and of man's relation to God are planted in the mind, a growth, or unfoldment, begins the processes of which are beyond human ken.

Ideas grow in the mind as seed grows in the

ground; the growth of one is as much of a mystery as the growth of the other. Modern science has failed to find the slightest explanation of what the life in a seed is, or of how it grows. There is a steady, progressive unfoldment in soul and body when one lets the true seed of Spirit take root in one's mind. A very small seed-thought often starts this advance of the mind toward higher understanding or consciousness. Every word of Truth that man utters may find soil fitted to its growth in some mind. The joy that comes to one who sees the harvest of such seed is far greater than any earthly pleasure. If you wish to taste the sweets of life in fullest measure, plant good, true thoughts in your mind, and in the minds of others as you have opportunity, and then be at the harvest.

The oneness of all things in the Father mind is taught in Ephesians 4:4-6, while in Ephesians 4:11-16 we are admonished to hold to Truth, after we have sought to give it dominion in our lives, and not to let error have any place in our thoughts or doings. Thus we shall unfold rapidly into "the measure of the stature of the fulness of Christ." The light which the Christ diffuses into our hearts and minds will guide us in our way as we steadfastly face Him.

QUESTIONS

1. What is the true church of Christ?
2. On what is this church based?
3. How and where does the church begin? What does it consist of in the outer?
4. Why should we not look without to find the kingdom of God and the church of God?
5. How does the church grow?
6. What is taught in Ephesians 4:4-6 and 11-16 of our lesson?

LESSON 10, MARCH 10, 1929.

Unity Subject—*Releasing Sin and Appropriating Life.*

International Subject—*Baptism and the Lord's Supper.*—Matt. 28:19, 20; I Cor. 11:23-29.

The following texts may be studied in connection with this lesson: Matt. 3:13-17; Acts 2:38, 41; Rom. 6:1-14.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it,* in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

GOLDEN TEXT—*This do in remembrance of me.* —I Cor. 11:24.

SILENT PRAYER—*By true baptism, I am freed from sin; by a true understanding of the Lord's Supper, I daily appropriate spiritual life and substance.*

The rite of baptism typifies two baptisms, both being necessary to soul unfoldment.

Metaphysically, water baptism corresponds to denial. Truth becomes substance to us only as we make room for it in the very essence of our

minds and bodies. The first step in the perfect realization of the true baptism is to give up our old error thoughts and activities—without this baptism there is no remission of sins. This first baptism is the cleansing, the washing, the being made white as snow, through the blood of the Lamb. It is the work of John the Baptist—of that consciousness in us that is not only willing but greatly desires to be cleansed. In this baptism we "make straight the way of the Lord."

If we are not progressing in the way of Truth as we feel that we should be progressing, it may be that we have not been cleansed of old thoughts and beliefs—have not received the full baptism. Such is the thorough nature of its work that there is no stopping place in the great process of spiritual cleansing. When the law begins its work in us, it operates in every part of our being; it carries health; it carries purity. When the word comes to us that we must deny our sins, that we must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, we understand that we are to apply a definite process, a baptism, a giving-up of all the old error ways of thinking, the old limited avenues of expression. This denial of our sins means a giving-up of all limitations and shortcomings. In the ultimate, it means giving up the very body of sin. Jesus gave up His body of sin (material thought), and His inheritance was a body of Spirit substance.

We all must receive the first baptism (denial of error) in order that the way may be opened for the second. The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire baptism, purifying. To be baptized with water once and then to rest in, to be satisfied with, that ceremony for salvation, is not sufficient. The true Christian is baptized daily that he may be thoroughly cleansed and purified, and that he may enter fully into the Christ right-

eousness, and into the Christ consciousness of oneness with the Father.

The lesson implied in the Lord's Supper teaches one of the deepest truths of the Christ Gospel. Food and drink are symbols of appropriation. Bread represents the flesh of Christ; it is an outer form of the inner substance. The vine is one of the most esoteric symbols of the life principle; wine is the expressed life of the vine—symbolically, the very blood of life.

The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the quickening element in creation; it reanimates to eternal expression all who drink of it. These points Jesus emphasized when He declared, "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore all the elements of His being are omnipresent. The God elements are the substance of man's body; they also feed and sustain the body of man. Substance takes form according to man's faith in it; it responds intelligently to the word of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness.

Paul calls attention to the rightful observance of the Lord's Supper. He says that to eat and drink worthily is to "proclaim the Lord's death till he come." The words quoted may be brought into a more realistic expression by saying that when mentally we eat the body of Christ Jesus and drink His blood we translate the invisible elements of God into our bodies, bringing these

elements from the invisible to the visible side of life.

The eating and the drinking herein outlined constitute a spiritual banquet, to which the Father invites Himself as guest and as a companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Appropriation of the bread and wine comes through affirmation.

QUESTIONS

1. What are the two baptisms? Explain them.
2. Can we receive the second baptism without the first one?
3. How often is baptism necessary?
4. Explain the bread and wine of the Lord's Supper.
5. What is the body and blood of Jesus Christ, symbolically? How do we eat and drink this body and blood?
6. What is the true "bread out of heaven?"

LESSON 11, MARCH 17, 1929.

Unity Subject—*The True Sabbath.*

International Subject—*The Christian Sabbath.* —Exod. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.

The following texts may be studied in connection with this lesson: Gen. 2:2, 3; Matt. 12:9-14; 28:1-10; Acts 20:7; Rom. 14:4-6.

8. Remember the sabbath day to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the

seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

1. At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

4. How he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath.

19. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

10. I was in the Spirit on the Lord's day, and I heard behind me a geat voice, as of a trumpet.

GOLDEN TEXT—*For the Son of man is lord of the sabbath.*—Matt. 12:8.

SILENT PRAYER—*I now enter the true Sabbath of rest by communing with God in the silence of my own inner consciousness.*

The true Sabbath of the Lord has nothing to do with any day of the week. God did not make days and weeks as man counts them, nor has He limited His clear concepts of Truth by the time element. Time as man reckons it is an invention of the mortal.

The observance of every seventh day as a day of rest, or Sabbath, however, has its source deep in the constitution of things. Among nearly all peoples similar rest-days have been instituted, and history proves that Moses was not the originator of the system. The observance of a weekly rest-day is very widely held to have a natural basis in the needs of man. The persistence with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, and some of the so-called pagan nations, amply supports this view. It has been found by experience that one day in seven is the right proportion. During the French revolution, when the decade was substituted for the week, and each tenth day was devoted to rest, one day for rest in ten was found insufficient.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it." This passage from Genesis 2:2, 3, presents in concise words a law that pervades the universe. The rock-ribbed earth beneath our feet bears record of six great creative periods, with a seventh now in process. Seven movements of the creative law are found at the foundation of the world about us. The seven colors of the spectrum, the seven notes of music, the seven senses of man (two not yet universally used), all are symbolic of degrees, or days, of action and rest.

When man in his wisdom unites his thought with Divine Mind, as Jesus did, he has power to use the same creative law that God uses in bringing forth the universe. The elements of the body are found everywhere, and through understanding that they are not fixed, material things, but forms of thought, man gains entrance to a realm wherein he can speak words that will arrest the attention of those elements, and that they will obey, according to his power. When you have gained the

power to still the stormy, undisciplined thoughts in your own mind, you can speak to the winds and they will obey you. When you have arrested the scorching currents of anger that burn up your body cells, you can stop the fire that is burning a building. When you have ceased to drop into the weak, watery mental states called discouragement, despondency, or fear, you can command the waves and walk on the waters, as did Jesus.

But before man can rise into his natural dominion, he must understand that God's whole purpose of creation is to bring forth the perfect man. This means that man is the supreme thing in creation, and that all divine laws are for his convenience. When men set up laws and make their observance burdensome, they are slaves of their own creations. The Jews had become burdened with the observance of the letter of the Sabbath commandment, for they had established a multitude of foolish prohibitions and external formalities, from which Jesus sought to release them by His example of bold freedom and by His disregard of man-made laws about the Sabbath day. Christians of today should draw a lesson from this and should know that it is lawful to do what is good for themselves or for others on the Sabbath as well as on any other day. The Sabbath was instituted for man, and not man for the Sabbath.

The true Sabbath is not at all the outer observance of a day. The outer is but the symbol. The true Sabbath is that state of mind in which we rest from outer thoughts and doings, and give ourselves up to meditation or to study of things spiritual; it is an entering into the stillness of our inner consciousness, wherein we think about God and His law, and commune with Him.

QUESTIONS

1. Has the true Sabbath anything to do with any day of the week?

2. Why do we observe outwardly one day in seven?

3. What is meant by the quotation from Gen. 2:2, 3?

4. How can man have power to use the same creative law that God uses?

5. How do men become slaves of their own creations?

6. For whom was the Sabbath instituted? What is the true Sabbath?

LESSON 12, MARCH 24, 1929.

Unity Subject—*The World Redeemed.*

International Subject—*Stewardship and Missions.*
—Acts 1:6-8; II Cor. 8:1-9.

The following texts may be studied in connection with this lesson: Gen. 12:1-3; Deut. 8:17, 18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 13:1-3; 26:12-20; Rom. 1:14-16; I Cor. 16:2; II Cor. 8:10-15; 9:1-15.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,

4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5. And *this,* not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

GOLDEN TEXT—*It is required in stewards, that a man be found faithful.*—I Cor. 4:2.

SILENT PRAYER—*I am faithful to the Christ Spirit within me, and the saving Christ light increases in my consciousness day by day.*

Christianity began with Jesus Christ. It was carried on by the apostles, and by the seventy whom Jesus sent out two by two, then by other persons as they came into an understanding of Truth. This process of Christianization will continue until the entire race is redeemed from error.

Armies cannot Christianize the world, neither can the enactment of outer laws. Individuals must first become truly Christian before the world can become Christian. Every person must do his first missionary work within himself. As each person puts away error from his own mind and life, as he becomes a true follower and steward of Jesus Christ by dedicating his inner powers and outer possessions to the service of the redeeming, guiding Christ Mind within him, he will be enabled to do much toward helping others to know and to become established in the Christ Spirit of truth.

The Christ Spirit must enter the consciousness of every one. Christ is knocking at the door of every heart, and He will enter when He is invited

to enter. As all men become filled with the Christ consciousness, international laws will embody the Christ standard of love and of justice. The Christ kingdom is a spiritual kingdom and must be established in the minds of men before it can be reflected outwardly in their affairs and relations.

Even the disciples of Jesus Christ misunderstood His teaching concerning the establishment of the kingdom. They showed their misunderstanding of this subject when they asked Him if He expected to establish the kingdom of Israel at that particular time. They, somehow, thought that He would become a terrestrial king, and reign over a material kingdom as David had reigned.

Jesus sought, however, to turn their attention away from the material world. He told them that they would receive power and that they would bear witness of Him to all the world. This incident illustrates a point which every overcomer needs to remember: the kingdom of heaven does not come through a material rulership, but through personal spiritual service.

If each person does his part, the world will speedily come into the light and harmony of the Christ Truth. In place of our old material belief of the world and of our relation to it, a new understanding springs up from the Christ Spirit within us. This understanding grows as we are obedient to divine law. It bears fruit which will be perceived by its effect on our lives and the lives of those about us. We shall cease to judge others solely through our outer senses of seeing and hearing. We shall judge them with our spiritual perception, which recognizes the divine perfection in each one of them; thus we shall aid mightily in banishing all darkness and error. By our spoken word, we shall bring to naught sin and sickness. The inner forces of our being will be at peace. The discords in our minds and our bodies, as well as the discords among those about

us, will cease. Covetousness and greed will cease to rob and to devour, and simple, childlike trust will prevail.

Each man's world depends on his thoughts. He can make his world what he will, and as he remakes his world, through Christ, he does his greatest work in redeeming the world of mankind.

Since the idea of giving, or of using, a just proportion of one's possessions for the carrying on of the Christian ministry is included in today's lesson, we refer you to the lesson of October 21, 1928, which was based on the same text.

QUESTIONS

1. How is the world to become Christianized?
2. Where must one do one's first missionary work?
3. How will international laws come to embody the Christ standard?
4. How will the kingdom of heaven become established in the earth?
5. What is the result of the new understanding that springs up in us?
6. Upon what does each man's world depend?

LESSON 13, MARCH 31, 1929.

Unity Subject—*Resurrection Through Christ.*

International Subject—*The Future Life.*—Luke 24:1-12; John 14:1-6.

The following texts may be studied in connection with this lesson: Matt. 25:31-46; Mark 12:26, 27; I Cor. 15:3-20, 50-58; I Thess. 4:13-18.

1. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2. And they found the stone rolled away from the tomb.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, while they were perplexed

thereabout, behold, two men stood by them in dazzling apparel:

5. And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7. Saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the tomb, and told all these things to the eleven, and to all the rest.

10. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.

11. And these words appeared in their sight as idle talk; and they disbelieved them.

12. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*I am risen with Christ; "Christ liveth in me."*

We do not need to let our bodies go into the grave, and then wait until some future time to partake of the resurrection and the life that Jesus

taught and demonstrated. Life is now present in its fullness. We are now dwelling in eternity.

Until man consciously enters into the new life in Christ, he is dead through his trespasses and sins, even though sin has not finished its work in him by causing him to enter the experience that the world calls death. "Now is the acceptable time," and today "is the day of salvation." "I am the resurrection, and the life." Ever present and potent is the message of the living Christ in every individual who hears and heeds Spirit's call. Fullness of life, now and always, belongs to him who believes Truth and who daily makes the Christ life consciously his own through earnest prayer, affirmation, and meditation.

But even as the disciples looked into the tomb for Jesus, many well-meaning Christians of today visualize, as their Savior, a dead Jesus instead of a risen, glorified Christ; they think and talk much more of His death than they do of His resurrection. Some seem to doubt that Jesus really raised His body out of the tomb, transformed it into its true spiritual character, and took it with Him into the invisible spiritual realm. If He did not make this complete demonstration over error and all its results, then, as Paul says, our faith is vain and "we are of all men most pitiable."

Our hope, however, which is centered in Jesus Christ, is not in vain. He went before us all the way to the fullness of the resurrection and the life. He opened the way for us and left us an example, which we should follow. Even as He let go of every trace of the mortal consciousness, and entered with His whole being into the divine, so must we "die daily" to all of the carnal mind with its limitations and errors, that the Christ in us may resurrect us into immortality.

The "many mansions" mentioned in John 14:2 are degrees of realization of the truth of being; the "place" prepared by Jesus is a definite state of realization of Truth into which all may enter

who take up the same denials and affirmations that He took up. Those familiar with the power of man to establish for himself and others definite states of consciousness can easily perceive how it could be possible for one with the spiritual power of Jesus to fix a place, or condition, of harmony and peace (heaven) into which all who follow Him in mental discipline might enter. "I go to prepare a place for you . . . that where I am, *there* ye may be also." This place can be entered, here and now, by all who are "renewed in the spirit" of their minds.

Jesus talked from the I AM standpoint of knowing and being in the omnipresent now. "And whither I go, ye know the way." But Thomas, who stands for reason functioning in the realm of sense, cries out: "Lord, we know not whither thou goest; how know we the way?" Thus reason is always asking, "Where is the way? Oh, show me the way!" expecting to find a path, with signposts pointing the direction. This is sense asking that unlimited Spirit be reduced to the limitations of sense. Christ answers: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." The I AM in man, the center of attention, the identity, the simple I, is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own "I," who has centered his attention on the majestic "*me*" within his own being, has found the way to the Father.

QUESTIONS

1. When and how may we partake of the resurrection and the life that Jesus taught?
2. What is man's state until he consciously enters into the new life in Christ?
3. Explain the "many mansions" mentioned in John 14:2.
4. What is reason, functioning in the realm of sense, always asking?
5. What is the door into the kingdom of God?

SILENT UNITY

"As Moses lifted up the serpent in the wilderness," so I lift up the Inner Light.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed down, shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

March 20 to April 19

At 9 p. m. each day, will you join in the affirming of this truth?

"As Moses lifted up the serpent in the wilderness," so I, the son of man in Christ, am lifted up and healed.

The serpent represents sense consciousness. It is sense that holds man to the earth; Spirit will lift him up.

When one's attention is fixed on a spiritual idea the currents of life in the body begin to flow upward instead of downward. The life currents not only flow upward, but they are accelerated, when one looks up to God in prayer.

When the activities of the mind are more generally understood, spiritual healing will be universally adopted, because people will see that the only way to permanent health is through thought control and mind discipline.

If you want to be healed as were those whom Jesus healed, begin right where you are to lift up your mind to God in faith and in prayer.

PROSPERITY THOUGHT

March 20 to April 19

At 12 noon each day, will you join in the affirming of this truth?

"As Moses lifted up the serpent in the wilderness," so I, the son of man in Christ, am lifted up and prospered.

All great financiers admit that the imagination has its place in the demonstrating of plenty. A man with vision and industry succeeds eminently, while one with industry alone plods. Here is a hint for the spiritual-minded. If your finances are bound by sense laws, begin now to win freedom. Let your thoughts be centered on the abundance of the kingdom of God. To do this will establish a higher center of material activity and will draw to you the necessary supply; it will prosper you and give you a new vision of God's provision for man.

God has bountifully provided for all of us in Spirit. All that He requires is that we lift up our thoughts to His spiritual kingdom.

PRAYERS ANSWERED

"What hath God wrought!"

[These letters from persons who prayed with Silent Unity show that God does answer prayer.

We will forward letters to the authors of testimonials. Send letters, giving post office address and initials of the person, the name and date of periodical from which testimonial was taken.—*The Editors.*]

I WILL COME AND HEAL

Of all the acts of Jesus, His healings of the sick, probably, receive most attention today. Many persons are so absorbed in contemplating the miracles of Jesus and in wishing that He were here to heal them that they fail to see the miracle healings that are occurring every day—healings that are done through the same power that Jesus used, the Christ within.

The healing power of God did not die with Jesus on the cross. God is always ready and willing to heal all who come to Him with faith in the omnipresent Christ.

If the healing of the writer of the following letter were recorded in the Gospels, it would be called a "miracle." The fact that it occurred last year should be of as much importance to you as all the Bible miracles. The writer says:

Dear Silent Unity: For twenty-five years I had been deaf. You told me to say, *"Speak, Lord; for thy servant heareth."* I surely did hear my Lord's words. My first hearing came last Wednesday about 7 o'clock. I was out on the porch with my son. I said to him, "Dear, what is that noise I hear?" It sounded like bells far away. My son said, "Why, Mamma, can you hear?" Then he told me that the "noise" was the chimes of the Christian church seven blocks away. I was so happy that I could have shouted for joy. Then I thought twice, "Keep still. Don't tell the good news, for people will know soon."

While I was out in what I call our "Garden of Love," God must have sent a message to me by a dear

little bird. His color was golden yellow with a touch of black on his head. He flew over my head, and perched in a cherry tree. I know that his song was the sweetest I ever have heard. For a week he came back every day to the cherry tree and sang to me. My husband asked, "Can you hear that bird?" I said, "Yes." He thinks it is strange that I can hear so plainly. I have not told him yet how it came about; I am keeping it within my heart, as that is between God and me.

I want to tell you, I surely am God's happy child to know that I am able to hear so plainly, after using the statement that you gave me. I cannot praise our heavenly Father enough for helping me in such a short time. I can see plainly that our heavenly Father will always help us and heal us if we only ask Him in the right way. I can hear; I am singing praises of joy to the world. The Lord is here.—*Mrs. E. G. T., Kansas City, Mo.*

Coburg, Mont.—Four weeks ago today I wired you for prayers for my son, who had undergone an operation that morning. He had peritonitis; his appendix had ruptured and was twisted tightly around the intestine, causing an obstruction of the bowels.

The doctor gave us no hope for his recovery. He said that it was one of the worst cases of that type. When the doctor said that there was no hope for him I was stunned and somewhat frightened, but I did not give up. I knew that with God all things are possible and that He could and would save my boy if I trusted Him.

I prayed night and day. Whenever doubt entered my mind I shut it out and pictured my son in health and happiness again. Even on the seventh day I still heard that there was no hope, but I did not give up. I knew that God would save my boy, and I also had faith in your prayers. The next morning the doctors looked at him in surprise. He was better, and from that day he improved. He is still in the hospital but I expect to have him home in a few days.

Mere words cannot express my thanks to God and to Unity. God bless you and reward you as you deserve. I will send you a love offering in the near future.—*Mrs. F. W. K.*

FILLED WITH PLENTY

Huron, S. Dak.—After all this time I can send the joyful news that I have my appointment to a position as assistant librarian at a college. A short time ago I received a telegram asking me if I would come for an interview with the committee and saying that the college would share the expense. I went, and I had a most interesting experience. All the members of the faculty that I met received me cordially. I was given the position. I told them that it seemed strange that the vacancy was not filled until so late in the year, and one of the faculty voiced my sentiments when she said, "Perhaps you were being left over for us."

I have visualized this position for the last six months. After all these months of faith I am sure you know how very happy and thankful I am to the Father, and to you for your help.

I cannot express my deep gratitude as I look back on the last year, during which I have had your help and which has been a turning point in my life. Step by step I have come through dark and stormy experiences to the "plains of peace." I am inclosing a love offering.—*C. L. C.*

Argora, Idaho—Some weeks ago I wrote you asking for prayers to help me obtain a position. I am now packing to go to a school as teacher at better wages than I have received for years.—*Mrs. P. D. B.*

Independence, Mo.—A few weeks ago I wrote you to ask for help in trying to dispose of our property which real estate agents had had on the market for two years. When your answer came I pasted the prosperity verse inside my kitchen cabinet. A friend told me to do this because, when 12 o'clock noon came, I would remember to use it, for at noon a housewife is usually preparing luncheon. I followed your instructions very carefully, and at 4 o'clock that very afternoon a man called on the telephone, asking that my husband come to his office and talk terms with regard to buying our house. When I hung up the receiver I thanked God right then and there for His wonderful help and blessings. The deal was accomplished within a week and blessings have been coming to us in many ways.

How glad I am that there is a religion that satisfies one's soul and that may be used in one's everyday life.—*Mrs. C. E. S.*

HE SHALL HAVE ABUNDANCE

Salem, Oregon—The prosperity bank drill was like something that had been blessed with a magic touch. We were discouraged, and we were often down to our last cent. I wrote you for a prosperity bank and before I had received an answer my husband got a good position. Later he obtained a better position. He has had work when others did not have work. It seems a miracle to us. I am eager to pass the bank plan on to others because I know that they can profit by it. —*Mrs. E. D.*

Portland, Oregon—Since I have been using your prosperity bank plan I have had all sorts of prosperity. My husband has obtained a new job and I have a place as manager of a building that contains thirty apartments. I was inexperienced but I have been successful in my work. I was skeptical about handling such a big place but my faith in God combined with your prayers for me has worked wonders. I thank you from the bottom of my heart for all that you have helped me to do.—*Mrs. R. D. H.*

Pittsburgh, Pa.—I have had wonderful success while using the prosperity bank. I had a store, and keeping the store and doing my housework was more than I could handle. I lost twenty-three pounds in three months. I wrote to you and asked you to help me find a buyer for the store. Inside of two days a man came to our house to visit, and he said that he would buy the business if we would give him possession immediately. Within a week everything was settled. I give thanks to God and to Unity for this wonderful help.—*J. E. B.*

Fine, N. Y.—More than two years ago I received my first prosperity bank and I have prospered ever since. Since I started the study of Truth I have added a restaurant to the business that I already had. I am letting God run the whole; I simply act as custodian. We have become the wonder of this little mountain village where one could hardly make a living. In fact,

when I took up the study of Truth I was virtually a bankrupt, just hanging on for dear life. Today I am sitting on top of the world.—*H. E. J.*

SEARCH THE SCRIPTURES

Santa Fe, N. M.—Lesson 3 is a glorious lesson. I am demonstrating abundance now. One who can demonstrate has found God! I praise God that His marvelous light has broken through the darkness of my mind. I know that He is my supply. Words cannot express my gratitude to Unity and my praise to God for the blessings He is pouring into my life. Our every desire is fulfilled, and the greatest gift of all is that the loving Father is our friend, a perfect, companionable, always present reality. May God bless you always.—*J. O. D.*

Moose Jaw, Sask., Canada—As it is not convenient for me to attend classes, and I very seldom meet Truth students, you can imagine how much the correspondence course lessons mean to me. Things that were big problems to me at one time seem simple to me now, and I am very often surprised at myself for being able to keep calm when facing serious problems. I thank you for your help. I notice that when I use the "I AM" statements I get a much deeper realization of good. —*F. M. C.*

WHAT HATH GOD WROUGHT

London, Ont., Canada—At the close of the "Afterglow" message yesterday you said that you would like to know how your station was being heard. May I say that it came in very clear and loud, and was much enjoyed. This is the first time that I have been able to tune in on WOQ.—*P. G. P.*

Fort Worth, Tex.—Congratulations on the wonderful musical program rendered Sunday. It was different from programs received from other stations. We also enjoyed Mr. Gable's lesson. This is the first time that we have been able to get WOQ. Volume good.—*Mrs. A. C. M.*

Batavia, N. Y.—This is the first time that I have had your station and if all your programs are of the same high standard I would appreciate it if you tell

me what hours you are on the air. I will be looking for you again.—*I. W. R.*

Kingstown, N. Y.—Received your program late Wednesday night and enjoyed it immensely.—*J. V. H.*

MY HELP COMETH FROM JEHOVAH

New York, N. Y.—I bought "Heal Thyself" for some of my friends, and they are very thankful. One woman was in bed on account of swollen veins. Her legs were bandaged, and the doctor said that she would have to have an operation. This is what she wrote me three days after she received the book: "I thank you for sending me 'Heal Thyself.' I am healing myself. I am out of bed and on my feet, and I am going to town today for the first time in four weeks."

Another friend to whom I sent the book was sick in bed. She was having trouble with her feet. The doctor had told her to keep off them, and she thought that her daughter could not return to school this year, that she would have to stay at home and do the housework. I told her to use "Heal Thyself" and to bless her feet and thank them for having served her so well. She did so, and she is now able to do her work, and her daughter has gone back to school. She feels greatly blessed.—*J. M.*

LOVE ONE ANOTHER

Jeffersonville, Ind.—Several weeks ago I wrote asking for prayers that my husband might come back to Baby and me. You may discontinue prayers for he has come back and we are happy.—*Mrs. J. F.*

Newtonville, Mass.—Last summer I wrote to you asking for prayers. A couple, friends of mine, were passing through much domestic trouble. The case seemed almost hopeless, but I knew what your prayers could do, and indeed you have performed wonders. The couple, with their two lovely children, are living happily together now, and the best part of it is that the husband has been reading your literature and is a changed man.—*Mrs. C. E. S.*

Beverley Hills, Calif.—I have been helped in many ways by your prayers. I have found peace and happiness, and harmony has been restored to our home

life. May God bless you, dear Unity, for the good you have brought, not only to me and mine but to the many thousands who have asked for help.—*A. D.*

UNTO US A CHILD

Rio Piedras, P. R.—I have received three lessons from the Motherhood department and I find them very illuminating and helpful. At first I was ill with the usual complaints that accompany pregnancy, but after I absorbed and understood the meaning of the lessons, a decided change came over me. I am feeling better than I ever felt before, and my physician considers my case a most unusual one. I have received understanding. I cannot thank you enough.—*Mrs. F. R. C.*

Wilmington, N. C.—Two months ago I wired and wrote you for treatments for my wife, who was soon to be confined. Previous to this time she had suffered greatly, and we were very much concerned about her condition.

The delivery was a very unusual one. The attending physician stated that in similar instances only about ten per cent of the mothers survived, and in nearly every instance the child was lost. Thanks to the good Father, both mother and child came through wonderfully, the child being a normal boy and the mother is getting along very well. The inclosed offering may help in a small measure the good work you are doing. —*C. W. F.*

Branch, La.—I had asked you for prayers for help in my confinement. I am overjoyed to say that I now have a fine baby boy, my seventh child. The confinement was the easiest that I have experienced.—*Mrs. B. C.*

HIS TRUTH IS A SHIELD

Chicago, Ill.—I wrote you asking help to recover my automobile that had been stolen.

Thanks to God it is restored to me in perfect condition. It had been driven about ten miles and left in a park, where the police found it. The most remarkable thing was that nothing in the car had been disturbed, and the car was not damaged. Some articles belonging to a friend were in the car, and they were

not disturbed. To others it seemed uncanny, but I knew that the car could not be harmed, because I had placed it in God's care. When it disappeared I declared that it was in God's hands and wrote to you to help me pray that His will be done.—*M. W.*

FATHER, I THANK THEE

London, England—It was a help and encouragement to hear from an old colleague who is an organizer with more than three hundred persons under her. She thanked me over and over again for sending her *Unity* for the year. She said, "Before Christmas I wondered what was going to happen. I felt as if the fountain of inspiration had dried up. I could think of nothing fresh to do, and wondered how I was to carry on with all those people depending on me for ideas. The magazine has given me hope, new ideas, and fresh inspiration. I faced the work with peace of mind and carried through a most difficult time."—*M. H.*

Oakland, Calif.—I have had lots of prosperity and a wonderful Christmas, for which I thank God. *Unity* has done much for me during the last three years. It has changed my outlook on life, brought peace and harmony into my home. It has changed my ten-year-old son from a sullen, disobedient boy into a wonderfully good boy. These are only a few of the blessings I have received.—*M. E. L.*

Houston, Tex.—I read the last issue of *Christian Business* with great enjoyment. I always receive inspiration from this magazine.—*M. K. W.*

BRING YE THE FULL TITHE

Alamosa, Colo.—Find inclosed $12, my tithe, to be used in the furtherance of your work. Since I have been tithing I have been wonderfully prosperous. —*P. S.*

Birmingham, Ala.—I take pleasure in inclosing a check for $25 to be used in your work. Last year I commenced tithing by giving ten per cent of my personal income each month. It seems that a demonstration was made, since I am to have an increase in salary of $50 a month. This increase came without solicitation or even expectation on my part.—*D. E. H.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am thirteen years of age. I am not passing in my subjects and I want to quit school and go to a vocational school or go on a farm for this term. But my mother is against it. Please give me advice on this. —*From a letter received by Silent Unity.*

Your education means more to you just now than almost any other thing. Perhaps the chief reason why you have not been making passing marks is that you are not interested enough in your school work. You have probably felt that school is unimportant, tiresome, and unnecessary. You are a boy, but some day soon you will be a man, with a man's business of accomplishing something worth while in the world. What kind of a foundation are you laying for your life's work? Are you thankful for your opportunity of gaining an education? Are you improving it.

Do not feel discouraged because of your grades. Do not let them influence you to let go your opportunity. With a renewed interest in your school work and with the help of God, who dwells within you as the wisdom and the understanding by which your lessons are made easy, you will accomplish your work eagerly and successfully.

The fellow at the desk behind the door marked "Chief Executive," the man acclaimed by the world for his success in engineering, the president of the largest railroad in the country, the man whose idea of a "horseless carriage," persistently held to and worked with, gave us the luxurious comfort of the automobile—these men, did they give up? No! They each had an idea, a vision, and each held to his vision, worked toward it, and gave it to the world. If you should ask them the secret of their success, they would tell you that

they took God into partnership in their business; that they worked with Him; and that He has given them peace and joy and happiness.

We know that you, little man of tomorrow, have an idea, a vision of what you are to become. We are praying for you every day, asking God to bless you, to make you strong and healthy, wise, happy, and successful.

I gave years of love and sacrifice to my son. In return he has brought grief and lack and physical inharmony to me. He associates with evil companions, he drinks, and he has other bad habits.—*From a letter received by Silent Unity.*

The forgiving love of Jesus Christ enables you to see even more than your dear curly-haired baby in the splendid young man that God has caused you to love. He is God's child, dear to the Father-Mother. God does not condemn the experimental stages through which your boy is passing. God continues to behold in him the perfect man whom He created. This perfect vision will guide him through all his childish experimental wanderings until he arrives at mastery—self-mastery resulting from self-knowledge and discrimination.

You raised him very carefully. You even thought for him, and you offered him your convictions more than you made him think for himself and form his own convictions. When he became a man and realized that he was free and felt that he was capable of choosing for himself, he lacked the better judgment and the desire for wholesome things which are developed by self-mastery.

Back of foolish practices and unwise habits lie the subconscious suggestions that evil is real and that there is a power of sin. These suggestions parade before the soul and arouse in it the conqueror. But, failing to understand the Christ mind and the use of the Christ ideas, the individual takes the only method that he knows to acquaint himself with the facts—he experiments

with them, that he may know them and decide for himself whether or no they are genuine.

Do not think your dear one "weak." He is a strong son of God, for he inherits from the Father. But he is strong consciously only as he understandingly develops his strength. Your strength of character, your teaching, and your example cannot give to him the strength of experience. He hungers for something, and that hunger is legitimate and a part of the divine plan for him. But as yet he has not found the true way of satisfying this hunger. But he will find it. At present he is only asserting his right to choose for himself regardless of your condemnation. Do not think that he will not find real freedom and mastery. He will establish himself in true manhood.

Let your mind and heart dwell on those precious "baby days" if you will—but do not allow yourself to make discouraging comparisons. Call on the love of God to sustain you in your seeing in this man-child, who is eagerly investigating life and reaching for the bright and tempting objects of everyday experience, the adorable baby who tried to grasp everything within his reach, whether it was good for him or not. You had no revulsion of feeling when he attempted to cram a piece of soap into his mouth or when he made friends with a child out of a home that lacked the refinement and beauty of your own. You saw his budding faculties, and you knew then that he would learn the proper use of his powers.

His friends, who to you are so undesirable, may have many good qualities, and you cannot know just what part they are playing in his growth. But you must see God in them and know that the wisdom and the love of God are leading them into real freedom—even though their way seems to go through the "mire of debauchery."

Your overcoming in this is as important as is that of your boy. You must cleanse your mind of all condemnation and of all belief in evil.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

EXIT AN OLD-AGE BELIEF

"Old things are passed away," wrote Paul. One of the old things that have passed away is man's one-time conception of what constitutes old age. Age once was determined by the number of years that a person had lived; but now doctors and other scientists who have given much study to physical man say that years have little to do with age. We here quote from the Brooklyn Daily Eagle's report of some statements made at a recent medical conference:

Old age is going to get a new deal. Medical authorities from all over the country have gotten together during the past two weeks to determine first what old age is and then find out what can be done to alleviate conditions. Clinical demonstrations in hospitals throughout the city and lectures at the New York Academy of Medicine brought to hundreds of doctors daily the very latest thought on the problems that surround the individual who has passed the middle-age period. . . .

It was brought to the attention of the doctors by one of the world's greatest biologists—Dr. Alexis Carrel of the Rockefeller institute—that there is at the present time no index by which they can determine the age of an individual. Biological age, he pointed out, is something quite distinct from the number of years lived . . .

Some people are aged at forty and others do not reach that stage until they have passed the seventh decade. . . .

Physical disabilities are the factors most commonly associated with the aged, but quite as important and perhaps more poignant in their effect on the individual are the mental and social disabilities, which in turn have a profound reaction on the physical condition. It

is these mental and social factors which furnish the doctors a hope of alleviating some of the conditions which cause a dread of advancing years in the minds of persons who have passed the stage of physical maturity.

It appears that old age comes to present-day man because of the race habit of indulging in old age. "These processes [of decay] move on relentlessly, reproducing in each individual the past history of the race . . . The individual is tied to the past history of the race."

It would seem that, in order to do away with old age, men must break the bonds that hold them to old race habits, and

Dr. Carrel held out hope that science may yet find some way out. The individual cells of which the body is composed, he declared, will live forever if continued in the proper environment. He has kept alive for nearly fifteen years, at the Rockefeller institute, a portion of an embryo chicken heart. By constantly changing the solution in which the tissues are maintained and constantly supplying nutriment through this solution the tissues have grown and multiplied to an enormous extent.

When therefore the flesh receives nourishment but is no longer under mental control, it does not deteriorate. Men's thoughts evidently have much to do with bringing age and death upon them.

One conclusion made by the doctors would seem to indicate that the individual's ultimate progress depends on race progress, and thereby provides an answer to the old question, "Am I my brother's keeper, and if so, why?" This is the conclusion referred to:

That the cells of which we are built are capable of immortality and that life is capable of indefinite perpetuation through the race, but that the individual must submerge himself in the race . . . comprises the medical view of man's hope for extended life.

It was recommended that a man should never be forced to give up physical activity.

There exists among older people a mental state of anxious anticipation. Due to this state a man may be forced into a psychic breakdown by a mere trifle. Forced retirement is almost certain to lead a man into senile dementia.

One doctor reported that in Siberia some of the tribes "determine whether or not a person has reached old age by his or her usefulness or productiveness."

Dr. Frederick Tilney, professor of Neurology at Columbia university,

declared that the aging of the brain was due more to illness and poisonings than to the passage of time. He advised against the use of alcohol. . . .

Urging the development by government of programs for improving the machinery of intelligence rather than the machinery of destruction, he said:

"Certainly, one liberally supported and effective brain institute would prove an incomparably more profitable investment for civilization than the most powerful battle fleet that ever sailed the seas. The political party which will have the foresight and humanity to introduce into its platform an article advocating and supporting the longer and better use of the human brain will offer a worthy issue to its electorate."

All this would indicate that the world is gaining some new ideas about old age. The New York Herald Tribune, in one of its editorials, draws this apt conclusion from the foregoing stated findings of physical scientists:

The quest of Ponce de Leon has come insensibly to change its goal. Admirably crystallized by Dr. Vincent and Dr. Dublin in their talks at the opening session of the conference on old age at the New York Academy of Medicine, the aim of modern campaigners against senility is less to help men live for centuries than to prevent their dying by inches while still alive.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

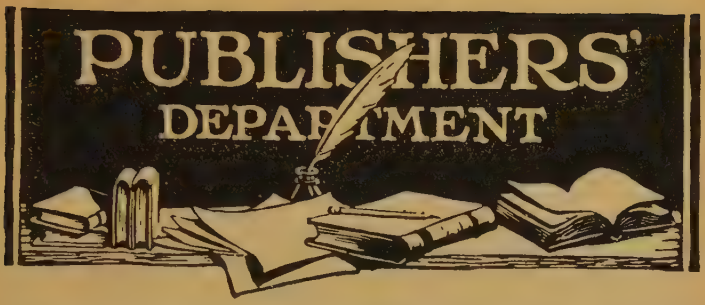
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found in this magazine.



Each worker here at Unity is feeling happy and grateful for the way in which Truth students all over the world have responded to the advance in the price of Unity periodicals. Thousands of Unity readers have expressed gratitude at being permitted to help carry on this work. One of our hundred-year subscribers sent us an extra $50 to cover the price of his subscription. A man, from Seattle, Washington, sent forty subscriptions to friends last year. Of course those subscriptions were $1 each, but we received an additional $20 from him recently with a note stating that he wanted to replace the money Unity had lost on those subscriptions last year. These are only two of the many excellent responses that we have had.

Christian Business has had a steady gain in circulation for months. This, no doubt, is because business people are finding the splendid articles in it a real help. The March issue of *Christian Business* will stress the "Inner Voice." An article by the same name by Helen Lockwood Coffin should prove a real inspiration to all. We suggest that you let *Christian Business* be your guide in solving your business problems.

Recently Charles Fillmore and the editor of *Youth* might have been seen entering a photographer's studio together. The occasion was the need for a special photograph of Mr. Fillmore to accompany an article, "The Spirit of Resurrection," which he had just written for *Youth* magazine. The article and the picture will be features of the March issue of *Youth*.

The pocket edition of the *New Testament* is especially useful to those who are active in Sunday school work. It is attractively illustrated and the words of Christ are emphasized in a heavier type. Cloth bound and priced at 50 cents.

Wee Wisdom magazine is adding its bit toward internationalism and world peace by publishing, as often as they can be obtained, good stories that acquaint the children of one land with the problems, the hopes, and the ambitions of the children of other lands. March *Wee Wisdom* presents to its readers lovable little Takko, a Japanese lad, who learns a lesson in fair play. Takko's little heart is hungry for the love and companionship and admiration of other children. He sees a way to gain what he desires, and for the moment he surrenders himself to temptation—but let Estelle Urbahns tell you Takko's story. Every child who reads it will learn to love all the little Takkos in the world, and having learned to love and to sympathize with them, he will want to coöperate with them, not to destroy them.

We will all agree that children are about the greatest things in the world, and because they are Unity feels that it can accomplish its greatest work through children. If the children learn the Truth way to success, prosperity, and health while they are young, they will surely follow that way when they are older. "But," as many mothers say, "how are we going to teach our children the Truth way?" For these mothers *Child Unfoldment* was written, and it teaches them many things about their own children and how they can go about developing their God given qualities.

Eleven simple Truth messages make up *Miscellaneous Writings*. These messages are a collection of articles written from time to time out of the author's own experience. Each chapter is complete within itself, and each is short enough to be read in a rest period. Many persons have told us, in writing and in person, what a godsend *Miscellaneous Writings* was to them, and it is for this reason that we urge you to send for it at once if you haven't already a copy.

Not all of you have had opportunity of hearing Richard Lynch, Unity center leader of New York City, speak but each of you will have the opportunity of reading one of his articles in April *Unity*. The article, "Does It Profit You?" is a splendid one, pointing out the reasons why, if the spiritual things are sought first, the worldly things will be added. You will not only enjoy this article but it will prove an inspiration to you. Read it in April *Unity*.

The new Unity souvenir catalog is ready to be sent to you. Everything about it is quite different from last year's catalog. Send for it today, and look over it at your leisure. It's free.

Do you like to draw pictures? If so, you will like "Success in Cartooning," by Freeman H. Hubbard, which will appear in March *Youth*. Mr. Hubbard tells, most interestingly, of the part that Truth ideas play in the work of a successful cartoonist. The article is illustrated by original drawings by Pat Sullivan and Winsor McKay, a photograph of Fontaine Fox (of Toonerville Trolley fame), and a cartoon of Thomas Nast (who originated the Tammany tiger, the Republican elephant, and the Democratic donkey) by himself.

There are workers here at Unity who say that they never really understood what the silence meant until they heard E. V. Ingraham explain it. Thousands of persons who have heard him out in the field write us the same thing. There are many of course who have not had the opportunity to hear Mr. Ingraham, but his teachings are available to every one in his book, *The Silence*. To those who have not heard Mr. Ingraham this book will open up a new source of understanding; those that have heard him will not be without his book because they will want something that will always keep alive the understanding that they have gained by Mr. Ingraham's teachings.

"Controversy: Faith vs Works," by Dr. Edward Ormerod, says: "If we can visualize faith and works as two integral parts of a single unit, we shall have gone far toward solving one of our difficulties."

"He That Loseth Himself in God," by Orin Crooker, takes up the meaning of Christ's words, "My God, my God, why hast thou forsaken me."

Both these articles deal with important Truth problems, they are well written, and you will enjoy reading them in April *Unity*.

Lessons in Truth is to beginning Truth students what grade school is to a young child. In its study the foundation of a perfect Truth understanding is laid. If one's Truth foundation is imperfect then that which is built on it is likely to collapse at any time; likewise, if a child does not learn the principles of grammar, mathematics, or spelling, in grade school, he cannot hope to gain higher knowledge of these subjects later. The principles that are learned in beginning courses are used over and over again. If you do not have *Lessons in Truth,* send for it today and let it be your guide to Truth. Price, cloth bound, $1.

It has always been Unity's idea that Truth should be presented to children in a beautiful manner. Recently "Little Susie Sleep Ears," "White Stockings," and a number of other stories proved so popular with *Wee Wisdom* readers that it was decided to print them in book form. When the time came to determine how they could be presented most attractively, it was decided to take them to one of the most successful publishers of children's books and let these publishers use all their skill in making the most attractive children's books that we have ever issued. They have designed these books to be even more attractive than we had imagined possible. Children will love these Truth stories in their beautiful settings. Place your orders now for "Little Susie Sleep Ears" and "White Stockings and other Tales." These books sell for 75 cents each.

Theodosia Schobert for many years worked in Silent Unity. During this time she was in daily association with Charles Fillmore, and from the teachings of Mr. Fillmore and from her Silent Unity work she gathered the material that she used in her book, *Divine Remedies*. You will find this book a real textbook on healing, giving the causes and cures of various diseases. If a person is suffering from some physical ill, *Divine Remedies* will help him to uncover the error that produces the trouble.

Ralph E. Boileau, head of Unity field department, does not look to tomorrow for heaven but enjoys his heaven today and every day. His book, *Heaven Now*, is one of our most popular volumes because it is helping people everywhere to find new joy in life. *Heaven Now* will make you happier. Will you send for it today?

"The Mystery of Spring," an article by Frances W. Foulks that will appear in *Weekly Unity*, March 16, tells you how to overcome "spring fever" and how to benefit by the change of seasons. Other articles that you should not miss in the March issues of *Weekly Unity* are: "Why We Should Tithe," in the issue of March 2; "Courts of Praise," in the issue of March 9; "Is Prayer Answered," in the issue of March 23.

Recently Ruthanna Schenck received word that an ardent admirer of her new book, *Be Ye Prospered*, had named her baby girl for her. In writing, the mother expressed the wish that her Ruthanna would do as much good in the world as Miss Schenck has done.

Popular Author and Lecturer Writes New Book

WHAT ARE YOU?, Imelda Octavia Shanklin's new book, is finding instant welcome in many homes throughout the world. This marvelous new book is built around the lecture series that Miss Shanklin has been giving in the United States and Canada—a series that is the result of many years of Truth study and work by Miss Shanklin. Miss Shanklin is second to none in Truth work, nor will you find a better Truth book than *What Are You?* Open up new channels for your prosperity, health, and happiness by sending today for *What Are You?* It is cloth bound, and priced at only $1.

SELECTED STUDIES, by the same author, has been one of our best selling Truth books for the three years during which it has been in print. It is made up of articles that proved especially helpful to a great number of people. Miss Shanklin expresses the same force and inspiration in her writings that she does in her lectures, and if you have ever heard her lecture you will know that you will find something very fine in *Selected Studies* and *What Are You?* Order *Selected Studies* either in the paper binding at 75 cents or the cloth at $1.50.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

CAROLINE NAPIER

Caroline Napier has proved so popular that we have published a new 5,000 edition. If you have not already read this story, you will enjoy doing so. It is a true story of a woman who had a hard problem to meet and had the courage to meet it. This story will inspire you to do bigger things in your work and affairs. If you already have a copy of *Caroline Napier* order one for a friend. Price, 50 cents.

A Book Our Readers Demanded—

Before its chapters were completed in *Weekly Unity* our office was flooded with requests that it be put into book form, and hundreds of persons sent in their orders before the printers even started to set it.

Three Editions Since Publication—

Our subscribers have found these articles so helpful that the demand for them in book form has already exceeded our expectations threefold.

Breaks Our Distribution Record—

Our monthly distribution record, which we have always considered very good, was broken by this book a few months after it was printed.

P. S. The title of the book to which we refer is Heal Thyself, its author is Ruthanna Schenck, its first serial appearance was in Weekly Unity under the head "Helping You to Help Yourself." It is cloth bound and gold stamped, its price is $1, and its possibilities to open up new channels of good for you are unlimited. Send your order today.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

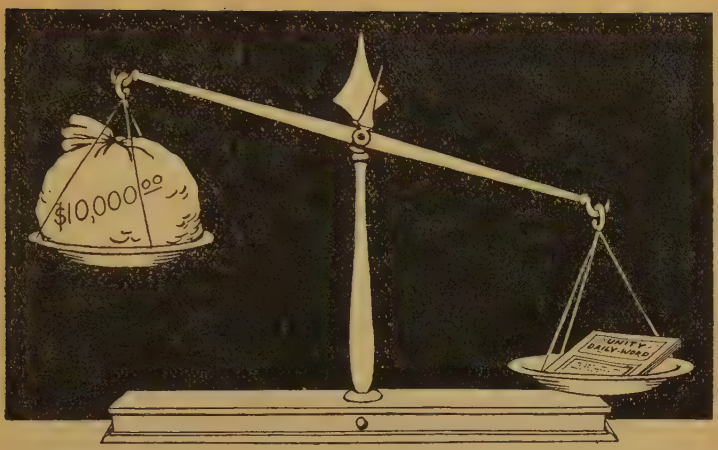
UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, 15 cents; *Weekly Unity*, 5 cents

Yearly subscriptions, $1.50.



One Copy Worth $10,000

A family in California recently lost $10,000. Soon after, a daughter found an old copy of *Unity Daily Word;* then the mother wrote us:

> *Unity Daily Word* with its very beautiful thoughts gave us a new lease of life, and we are now able to turn all our sorrow into joy, for we feel that even though we had to lose $10,000 to learn the contents of that little magazine we are very much ahead of the game, and that if we had to do it all over again and take our choice we would very, very much rather have what we found in that copy of *Unity Daily Word* than have what we thought we had lost.

Dear friend, if this family found $10,000 value in a copy of *Unity Daily Word,* you can do likewise. Your life will be made happier, healthier, and richer by a study of this monthly magazine.

The March number is especially good. You will enjoy "From Prayer to Demonstration," "Impersonal Persons," and "The Chant of the On-Goers." The full-page lessons for the days are very popular.

Single copy, 15 cents Monthly, $1.50 a year.

A Textbook on Metaphysical Healing

Many persons seek Unity because they desire to overcome some negative condition. Perhaps they are looking for health, prosperity, or happiness, but invariably there is some adverse condition to be met. Charles Fillmore, cofounder of Unity, was able to write *Christian Healing* because he understood those conditions and knew their cure; one with less personal experience of worldly things and in spiritual guidance could not have written a book like this. *Christian Healing* explains the laws and principles by which Jesus Christ did His healing work. It is a book that is needed in every home; if you do not have it already, send for it now. Paper binding 75 cents; cloth $1.50; de luxe edition, $3.

EASTER CARDS

in two big groups

5-cent Cards

Made up of beautiful cards in pastel shades with sentiments written by Unity workers at headquarters.

10-cent Cards

Handsome cards, many of which are fifteen-cent values, attractively illustrated and engraved with Truth sentiments written by Unity workers to fit the Easter season.

On account of the wonderful values that we are offering in these cards, no order for less than 50 cents can be filled. Write us how many cards you wish, and at what prices, and we will arrange an attractive assortment for you.

ORDER YOUR EASTER CARDS TODAY

2+2=4

There is nothing that can change this law; it is true and sure. There is another law that is just as unchangeable and true, the law of Good (God). By putting ideas together in right relation to one another, in right proportion, and by working in accordance with them, we can gain only one result: manifested good. What a revelation it was to us as youngsters in school when we first realized that, whether oranges, pennies, or sticks were involved, if we put two lots of two together we would get four without fail!

What a revelation it is to grown children when they first realize that every happy, constructive thought or act for self or others will work out happily in body and in affairs! School became much more interesting when we learned how to apply the rules and work out the perplexing problems, just as life is more interesting when we really learn how this law of Good works in our bodies and in our affairs. We have a department that would like to help you get this understanding of the law of Good. Write for booklet "U." "Ask, and ye shall receive."

CORRESPONDENCE SCHOOL DEPARTMENT
Unity School of Christianity
917 Tracy, Kansas City, Mo.

KEEP MY WORD

"If a man love me, he will keep my word," said Jesus, the Great Teacher. He always used constructive, uplifting, life-giving words. He knew the law of the creative power of words. The Good Words club will help you to practice this principle of Truth. To enroll, sign the pledge below:

Unity Good Words Club,
917 Tracy, Kansas City, Mo.

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of the Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

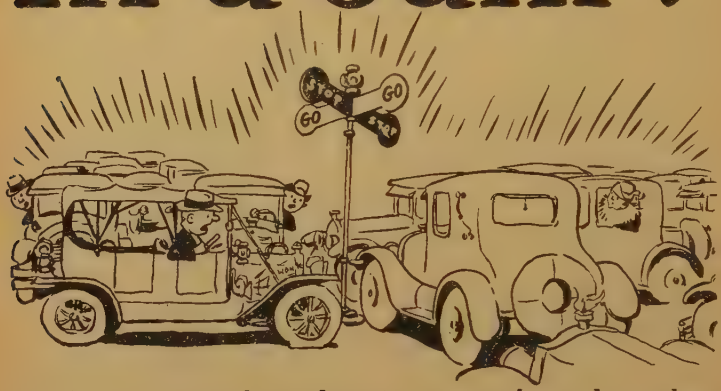
Name .....

Address .....

City ..... State .....

U-3-29

In a Jam?



Have you ever been downtown on a busy day, when there wasn't a traffic policeman in sight, and cars were trying to cross an intersection in every direction and none was making any progress?

Has that scene ever reminded you of your own affairs—reminded you that everything was running wild and beyond your control?

The Prosperity Bank drill is designed to keep one out of mental "jams." Its use will give one poise, self-assurance, and a knowledge that all is well.

At the same time that the Prosperity Bank is helping to straighten out your affairs it offers you a plan whereby you may help three of your friends, too. The plan is for you to send them *Unity* magazine for eight months and in that way open the Truth road for them.

Fill out the blank on the opposite page and mail it to us today; the Prosperity Bank is ready to help you out of any jam that you are in, and to keep you out of others.

AN IDEAL SUBSCRIPTION SERVICE

You can have this by following these suggestions:

(1) When giving a change of address always give your *old* address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way.

(3) Avoid sending currency in ordinary mail.

FOR ORDERING GIFT SUBSCRIPTIONS

On the Prosperity Bank Plan

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send *Unity* magazine for 8 months to the persons whose names appear on the blank. I will save $3 to pay for these subscriptions, and I will send this amount to you within ten weeks after receipt of my Bank. Please give me special prayers for increased prosperity when you send me my Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set into action within myself the laws governing prosperity.

1. Name .....
   Address .....
   City ..... State .....
   Periodical .....
2. Name .....
   Address .....
   City ..... State .....
   Periodical .....
3. Name .....
   Address .....
   City ..... State .....
   Periodical .....

(This offer does not include *Unity* magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....
Address .....
City ..... State .....

3-29U

SILENT-70 PRISON FUND

For the last ten years Unity has been carrying on the work of teaching Truth in prisons, through the Silent-70 department. Besides countless pamphlets and other Unity books, nearly six thousand copies of *Lessons in Truth* have been given to prisoners, and each of these prisoners received a free subscription to one or more of our periodicals. Letters from hundreds of prisoners testify to the good results of this work, and many prison officials write to us telling of the beneficial influence of the literature. We are now sending Unity literature into seventy-eight prisons in this country, also into many foreign prisons. We estimate that 200,000 prisoners are being reached by the literature.

In the three large prisons near Kansas City Sunday services are conducted by workers from Unity headquarters, and frequently we are permitted to take charge of the regular morning chapel service, coöperating with the prison chaplain. The thirty-five-mile trip is made in motor cars conveying speakers, musicians, and others to help in the services. In one prison the meetings are attended by 1500 prisoners—all that the auditorium will accommodate. The population of this prison is more than 3600.

Here is what a prisoner says in a recent letter: "The greatest need of men released from prison is to get the consciousness of having wiped out the mistakes of the past and of being able to enter into a new life in which they will find friends and opportunities to succeed. Through the study of Unity I have erased the old belief of being a 'marked man' and I know that I, for one, will be able to face the world with new hope and undaunted courage. I am mentally free, and this spiritual release has made me ambitious to spread the message of freedom and Truth among the men in prison."

We are not doing what is known as "prison welfare work," although Unity is a member of the American Prison association. What we offer the prisoner is the same service that we offer to every one everywhere—our literature and our spiritual ministry. The keynote of our message to them is: "If ye abide in my word . . . ye shall know the truth and the truth shall make you free."

We appreciate the splendid coöperation of our many friends who have helped in many ways to make this work possible. We pray daily that we all may be guided to serve even more wisely the men or women who need our help. If you are interested in this work, let us hear from you. Address: Silent-70, Unity School of Christianity, 917 Tracy ave., Kansas City, Mo.

UNITY BOOKS AND BOOKLETS

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	paper, $.75; cloth, $1.50; de luxe	3.00
Miscellaneous Writings	German	1.00
Unity's Statement of Faith		.10
On Healing		
Christian Healing	paper, $.75; cloth, $1.50; de luxe	3.00
Christian Healing	French	.75
Divine Remedies	paper, $.75; de luxe	3.00
Heal Thyself		1.00
On Prosperity		
*Be Ye Prospered		1.00
Spiritual Law in Business, The		.25
On the Silence		
Book of Silent Prayer		.50
Methods of Meditation		.35
The Silence	paper, $.35; de luxe	2.00
Pertaining to the Home		
Child Unfoldment		1.00
Consecration of the Room, The		.25
Cook Book, Unity Inn	washable keratol	2.00
Truth in the Home		.75
Inspirational		
Beginning Again		.35
Faith That Removes Mountains		.25
Faith That Removes Mountains	German	.25
Finding the Christ	paper, $.25; de luxe	1.00
Finding the Christ	German, Spanish, or Swedish	.25
Heaven Now		.50
*Sunlit Way, The		1.00
Devotional		
My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00
For Advanced Study		
Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50
*What Are You?		1.00
For the Children		
Aunt Joy's Nature Talks		.75
Garden, the Gate, and the Key, The		.75
*Little Susie Sleep Ears		.75
Love's Roses		.25
Treasure Box		.50
Wee Wisdom Picture Book, Vols. II and III	each	.75
Wee Wisdom's Way		.75
*White Stockings and Other Tales		.75

***Latest Unity Publications**

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

IS IT TIME TO RENEW?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

UNITY MOTTOES

for Your Home

A Constant Reminder of the Good and Beautiful

Order by Number

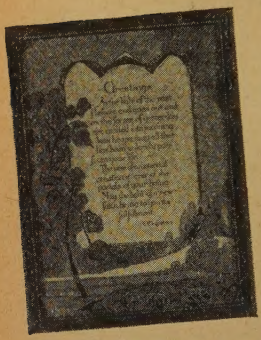
Group B

6½ inches by 9 inches

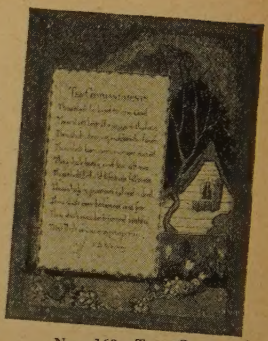
Prices:

framed, $1.25 each

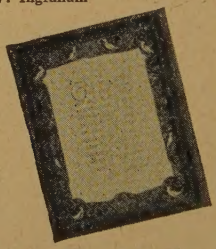
unframed, 50c each



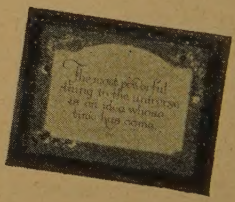
No. 151—Greetings
by E. V. Ingraham



No. 163—Ten Commandments (Modern Version)
by F. B. Whitney



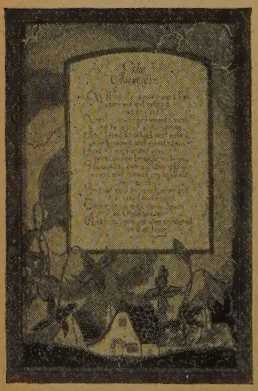
No. 728—House Blessing
by
Chas. Fillmore



No 722—The Power of an Idea

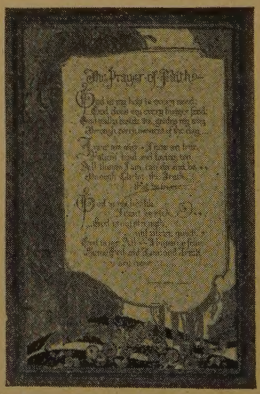
Group C—4 inches by 5¼ inches

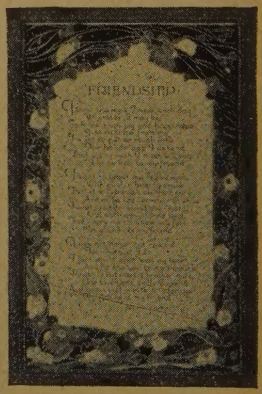
Prices: framed, 75c each; unframed, 25c each



No. 14—The Answer
by Lowell Fillmore

No. 29—Prayer of Faith
by Hannah More Kohaus





No. 35—Friendship
by Francis J. Gable

Group A—7 inches by 11 inches

Prices: framed, $1.50 each; unframed 75c each